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Merry Christmas

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Cover—Jackson Hole, Wyoming, by Josef Muench

Monthly Thoughts

BY CHARLES FILLMORE

To be Used from December 1 to December 31

Illumination: The light of the reborn Christ shines in my soul, and I see my way.

Prosperity: The gifts of the reborn Christ enrich my affairs, and I am prospered.

Healing: The life of the reborn Christ flows through me, and I am whole in mind and body.

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The Only Mind

from the writings of

CHARLES FILLMORE

I SAY, "An idea comes to me." Where did it come from? It must have had a source of like character with its own. Ideas are not visible to the eye, they are not heard by the ear, nor felt, nor tested, yet we talk about them as having existence. We recognize that they live, move, and have being in the realm that we term mind.

This realm of mind is accepted by everybody as in some way connected with the things that appear, but because it is not describable in terms of length, breadth, and thickness, it is usually passed over as something too vague for consideration.

But those who take up the study of this thing called mind find that it can be analyzed and its laws and modes of operation understood.

To be ignorant of mind and its laws is to be a child playing with fire, or a man manipulating pow-

erful chemicals without knowing their relation to one another. This is universally true; and all who are not learning about mind are in like danger, because all are dealing with the great cause from which spring forth all the conditions that appear in the lives of all men and women. Mind is the one reservoir from which we draw all that we make up into our world, and it is through the laws of mind that we form our lives. Hence nothing is as important as a knowledge of mind, its inherencies, and the mode of their expression.

The belief that mind cannot be understood is fallacious. Man is the expression of mind, dwells in mind, and can know more clearly and definitely about mind than about the things that appear in the phenomenal world.

It is only from the plane of mind that one can know Truth in an absolute sense. That which we pronounce truth from the plane of appearances is relative only. The relative truth is constantly changing, but the absolute Truth endures; and what is true today always was and always will be true.

It does not require scholastic culture to understand mind. Persons who do not even know how to read or write may be very adept in the realm of pure mind. It does not follow that he who talks most fluently about mind knows the most. He may theoretically perceive the underlying principles without realizing their working factors in his own being.

Mind is not language; mind is not formulation. These are outgrowths of mind; they are man's way of communicating to his fellow man the concepts of his mind. Thus very simple persons, from the world's

standpoint, frequently know a great deal about mind and its operation that they are unable to express in language.

Women as a rule know more about pure mind on its own plane than men, because they trust that inner faculty of pure knowing called intuition more fully than men. The medically wise of the world today cannot comprehend how a quiet little person who knows nothing about physiology or medication can sit down beside their dying patients and bring them back to health without apparently doing anything. And they never will know until they delve behind a knowledge of externality and learn mind to mind the workings of Spirit.

Some persons confound the realm of knowledge about things formulated through the intellect with pure knowledge. Intellect and its plane of activity are not pure mind as the realm of matter is not Spirit.

The same essences of being enter into both, but wisdom is sadly lacking in the intellectual realm. Intellect has formulated its conclusions from the sense side of existence instead of from the spiritual side, and these two sides are divergent.

No one can know about the potentialities of mind and how they are manifested except through a study of mind itself without any reference whatever to things or their relations.

One may logically deduce a system of being from abstract intellectual reasoning, but it will lack the living fire that accompanies pure mind.

Those who study mind know the same things; and though they be dumb, they enjoy the communion that ever goes on in thought. No one should for a

moment imagine that because he lacks the technical education of the world that he is therefore not fitted to study the science of mind. No matter how ignorant you may be of the world's ways or God's ways, if you will give your mind to the attention of the one Mind, you will in due season become wise. This great law of mind and Mind recognizing each other and flowing together in unbroken wisdom has been known in all ages and among all peoples. The scribes and Pharisees who knew the life and lack of scholastic advantages of Jesus, the carpenter's son, exclaimed in amazement, "How knoweth this man letters, having never learned?"

Mind is the great storehouse of good from which man draws all his supplies. If you manifest life, you are confident that it had a source. If you show forth intelligence you know that somewhere in the economy of Being there is a fount of intelligence. So you may go over the elements that go to make up your being and you will find that they draw their sustenance from an invisible and, to your limited understanding, incomprehensible source.

This source we term Mind, because it is as such that our comprehension is best related to it. Names are arbitrary, and we should not stop to note differences that are merely technical. We want to get at the substance which they represent.

So if we call this invisible source Mind it is because it is of like character with the thing within our consciousness that we call our mind. Mind is manyfold in its manifestations. It produces all that appears. Not that the character of all that appears is to be laid to the volition of Mind; no, but some of

ts factors enter into everything that appears. This s why it is so important to know about Mind, and now its potentialities are made manifest.

So we know that that which we term Mind is the eservoir of the universe and man and that in it is stored up all that we may desire. So it behooves us o study this great reservoir and learn its laws. We all it Mind because through our study it has disclosed to us a quality that is not apprehended by those who study it in its phenomenal aspect. The physical scientist tells us that there is a universal energy in which all motion, light, heat, color, and the like, have their origin.

We claim that what they have discovered is the power side of God and that there is another factor that they have not discovered but that is associated with the universal energy. That factor is divine wisdom. They admit that there is evidence of design in the varied and beautiful manifestation of this universal energy, but they are at a loss for a way to make the acquaintance of the designer. To know this designer and manipulator of the substance and energy of the universe is what our system of mind development teaches. It instructs you how to acquaint yourself with the qualities of Mind and through them to seize upon the substance and life of the universe and bring them into harmonious relations in your body and affairs. This is something that few learned physical scientists have attempted, and here is a field of discovery upon which few have yet launched forth. In fact but few of the materialistic school have ever caught the first ray of this light. They have, it is true, longed to know more about the

wisdom of the Creator, but it does not seem to have dawned upon them that the wisdom of God is just as much present everywhere as energy and substance. By all the methods known to their science they have tested the many elements of the formed and formless earth and air and noted the methodical and orderly workings of each under certain conditions. They speak of molecular attraction, repulsion, polarity and the like. Some have said that every atom of matter is apparently intelligent; but as these atoms do not speak their particular language, they have taken for granted that they could not hold converse with them on the plane of mind.

This is where we have set up a study that makes of every atom in the universe a living center of wisdom as well as life and substance.

We claim that on its plane of comprehension man may ask the atom or the mountain the secret that it holds and it will be revealed to him. This is the communication of mind with Mind; hence we call Mind the universal underlying cause of existence and study it from that basis.

God is Mind, and man made in the image and likeness of God is Mind, because there is but one Mind, and that the Mind of God. The person in sense consciousness thinks he has a mind of his own and that he creates thought from its own inherent substance. This is a suppositional mind that passes away when the one and only real Mind is revealed. This one and only Mind of God that we study is the only creator. It is that which originates all that is permanent; hence it is the source of all reality. Its creations are of a character hard for the sense man

o comprehend, because his consciousness is cast in a mold of space and time. These are changeable and transient, while the creations of the one Mind are substantial and lasting. But it is man's privilege to understand the creations of the one Mind, for it is through them that he makes his world. The creations of the one Mind are ideas. The ideas of God are potential forces waiting to be set in motion through proper formative vehicles. The thinking faculty in man is such a vehicle, and it is through this that the visible universe has existence. Man does not "create" anything if by this term is meant the producing of something from nothing; but he does make the formless up into form; or rather it is through his conscious co-operation that the one Mind forms its universe. Hence the importance of man's willing co-operation with God in every thought, because unless he is very wise in his thinking, he may be sending forth malformations that will cause both himself and the universe trouble.

Thinking is a process in mind by and through which the abstract is made concrete. It is the process of working up into things those ideas in the one Mind which are not things. God does not see things nor conditions as man sees them, except through the thinking faculty in man (represented by man in the Godhead).

The ideas of Divine Mind are whole and complete in their capacity to unfold perpetually greater and more beautiful forms according to the thinking capacity in man. Man catches mental sight of an idea in Divine Mind and proceeds to put it in terms comprehensible to him on his plane of consciousness.

All ideas have their origin in Divine Mind, but their character as unfolded by man depends entirely upon his acquaintance with God. The idea of a house as formulated by man varies all the way from a wigwam to the most magnificent castle. The original idea of a house, as it exists in God's mind, cannot be anything less than the perfected consciousness of man, of which his body is a symbol. This is the temple "not made with hands," and it is the only temple acceptable to God.

No man can acceptably serve God or do His will until he understands the fundamental principles of thinking and how thoughts are made manifest as forms or states of consciousness. This is revealed by the Father to everyone who seeks to know His law and to follow it. When man has thus sought the Father with an eye single to His guidance, he begins to know that certain relations exist between him and the Father and that only through a maintenance of those relations can he come into harmony with God and do His will.

The idea of the man separated in consciousness from Divine Mind is that he was arbitrarily created by God, who could have chosen or not chosen to create him, and that not being responsible for his existence, man has a perfect right to be rebellious and petulant if hardships come into his life. This is a childish view of the great plan of creation, in which man is such an important factor. It is only when man becomes meek and lowly, an obedient receptacle for the Spirit of God, that he sees the divine plan of creation and his place in it. Then he becomes a willing co-operator, because his understand-

ing accepts the law as it is and knows that it cannot be changed by either God or man. They are so intimately linked together that the harmony of existence depends upon their mutual understanding. When this is established by man's willing obedience and acceptance of his part of the work, a new order of things is set up and a new creation inaugurated. The first step in this new order is the realization by man that he is in the world to do a specific work. As Jesus said at the age of twelve, "Knew ye not that I must be in my Father's house?" and in His last prayer are these words, "I glorified thee on the earth, having accomplished the work which thou hast given me to do."

The Father has sent each one of us out to do a certain work. Are we doing that work? Have we asked what it is? Or are we aimlessly wandering about the earth trying to find satisfaction in the fleeting things of sense?

"Ye shall know the truth, and the truth shall make you free."

This truth is that of the relation of man to God and of how creation is carried forward. The God-man relation is in one sense like that of father and child; in another sense it is like that of creator-creative instrument and creation manifest. Man constitutes the instrument of God through which He bring his potentialities into visibility. As such an instrument man is in a measure a dictator as to how it shall be done. That is, man has discretionary power or free will. Freedom of will is illusionary however because if man wills to carry on creation in defiance of the divine plan and order, his creations in due

time fall into chaos through lack of coherency. God fixes the plan of the structure and gives into the hands of man all the materials for building. Man may also know the plan and build according to it, or he may go ahead without consulting the plan. Humanity has built age after age only to find that its structures do not endure. They are faulty because the divine plan has not been consulted by the builder.

Mind is the storehouse of ideas. Man draws all his ideas from this omnipresent storehouse. The ideas of God, heaven, hell, devils, angels, and all things have their clue in Mind. But their form in the consciousness depends entirely upon the plane from which man draws his mental images. If he gets a "clue" to the character of God and then proceeds to clothe this clue idea with images from without, he makes God a mortal. If he looks within for the clothing of his clue idea he knows God to be the omnipresent Spirit of existence.

If man gets the clue idea from heaven and hell and devils and angels and looks without for clothing for his idea, he makes a locality in the skies and calls it heaven, and another under the earth and calls it hell. But if he goes to the Father for information he finds both heaven and hell within his own consciousness, both the result of his own thought.

So it is of the utmost importance that we know how we have produced this state of existence which we call life; and we should be swift to conform to the only method calculated to bring harmony and success into our life, namely to think in harmony with the understanding derived from communion with the God-Mind.

What Is the World Coming To?

CLARENCE E. FLYNN

EVERY DAY we hear persons ask "What is the world coming to?" Some do so because they are bewildered by complex and swiftly changing situations. Others do so because they are disturbed and alarmed by some of the trends they see in the world today.

What indeed is the world coming to, and what will the tomorrow of our world be like? There is a reply to this question that originates not from prejudice, personal opinion, wishful thinking, or vague guesswork but from the clearest and most definite Biblical authority. To whatever school of thought the questioner may belong, the words of this reply are plain and their meaning is unmistakable.

The answer to this question can be found in the 21st and the 22d chapters of The Revelation of John. These are the last two chapters in the Bible and, as would be expected, they are the climax of the total record of John's revelation. They are a symbolic word picture of that which was revealed to John as the goal of human history and the appointed pattern of the world.

Read this record thoughtfully. You will note that it is not a description of events that are going to take place on "some beautiful isle of somewhere." While this book does not discount the idea of immortality in any way, it does not actually advocate the idea of immortality. The heavenly city, the New

Jerusalem that symbolizes the new world, is seen not in heaven, but "coming down out of heaven from God." The announcing voice says that the dwelling place of God is to be with men and that "he shall dwell with them, and they shall be his peoples, and God himself shall be with them, *and* be their God: and he shall wipe away every tear from their eyes."

Think, then, of the New Jerusalem as a civilization that will some day be realized by mankind on earth. You will then obtain the meaning of the 21st chapter of Revelation and the first paragraph of the 22d chapter.

John was neither the first nor the last to announce this vision of the new world. Many a prophet, seer, and apostle of the Bible had long been dreaming of it. Glimpses of the vision appear in the Old Testament and have appeared throughout the literature of the ages. Details of the vision vary, but it is always the picture of a time when harmony will replace discord in the world.

The statement, "God shall wipe away every tear from their eyes," is a brief but poetic way of stating a definite fact. This statement is actually the language in which a master mind chooses to declare this Truth: when the human race allows God to have His way, the world will be redeemed from the sorrow and suffering that have existed for so long.

Consider the reasons for the tears of mankind and you will find them rooted in evident and unnecessary wrongs. Think of a day when the causes for these tears will be removed or will die for lack of nourishment. You will then visualize a world in which God has wiped all tears from everyone's eyes.

Our world is not one that is condemned forever to be something less than perfect. It is a world that will be made perfect, and kept so. This perfect world is "what the world is coming to."

Having glanced at this apocalyptic picture of the climax of history, let us turn back and consider the picture in Genesis of how the world began. In one way, the first part of this book can be compared to accounts of the origin of our earth as might be told in the latest books on astronomy. The account given in Genesis is a picture of darkness, waste, void, creative explosions, and racing galaxies. It is a picture of processes stimulated by a hovering force the Book of Genesis calls the Spirit of God; it is a picture of the emergence of worlds, the appearance of life, the development of man, and it is the beginning of the long struggle of idealism that finally results in the attainment of the New Jerusalem, the City of God.

According to this interpretation, cosmic history describes the evolution of our world from a place of darkness, waste, and void, to a place of light, fulfillment and happiness. Similarly, human history is the account of man's life on earth as he advances from a garden of innocence to a city of righteousness, from the childhood of Eden to the maturity of the New Jerusalem.

"And I saw a new heaven and a new earth," writes John of his vision, "for the first heaven and the first earth are passed away." We may sometime learn how a new heaven is made, but we can already see how a new earth is being made.

The condition of the world can be judged only

by the quality of the people living in it. If the race improves, then life in the entire world improves with it. A new viewpoint makes a new way of life, and a new way of life makes a new world. Our world has stumbled along quite blindly, but it has managed to keep going in one direction. One day it will struggle out into the full blaze of light.

The story of the process of creation thus far is a part of history. Creation, however, had only begun when the last ocean was hollowed out, the last mountain range pushed up, and the last galaxy of stars set whirling in the sky. Our planet swung through space, but it became our world only when conscious, self-directing life appeared. Thus, the stage was set, but the play had not yet begun.

Further steps in creation were taken when order began to replace chaos, when the savage found his way out of the jungle, when malice began to yield to good will, and when co-operation began to take the place of force. The process continued, moving ever up to new levels of life. Even today, whether helping or hindering it, we are affecting the progress of creation for the world that is to be.

The realist is likely to call attention to the fact that things do not always go well and that it sometimes appears that we are going backward. This is true, and we must face this fact; but temporary setbacks do not determine ultimate outcomes. A comparison of any age with those before it will show that many things about the more recent age are better. The "good old days" were seldom as perfect as they are pictured.

The open-minded observer of the long-time prog-

ress of mankind finds very great advancement. Comparisons of the progress of the race with its retrogressions reveal that although we do at times slip back, we do not slip back so much as we go forward. Not for long can we keep our eyes off the guiding "gleam" that leads us to the New Jerusalem.

As we read John's Revelation, certain points seem to demand emphasis. For instance, he describes it as standing foursquare. Throughout the city, simplicity of construction and planning is evident. There are no winding streets and blind alleys. No one can possibly have any difficulty in finding his way about. This city can be compared to those individuals who maintain simplicity and stability in their lives.

This city has many gates—three on each of the four sides. These gates are open to all. No one need ever turn back and say, "There is no chance for me." Whoever wants to enter may do so.

In this city there will be no darkness. The haunting shadows of ignorance, crime, dishonesty, danger, and fear that have dimmed the lives of persons for generations will be dispelled. These shadows cannot remain where falls the revealing and cleansing light of the presence of God and the Lamb.

The "river of water of life" and the "tree of life" are there. The plagues, pestilences, wars, and tensions are no more. Gone are the conditions that prevent people from living full lives. God henceforth becomes the measure by which things are approved or condemned.

In a startling statement John says that he sees

no temple, because God and the Lamb are the temple. In other words, faith is no longer localized in a building but is active everywhere. It is no longer expressed in forms and symbols but in everyday life and endeavor. Much as many of us love our temples, they are only a means to an end, the City of God. When this end is attained the world will be a temple and life itself will be lived before the altars of the Most High.

The Christmas Time

Enola Chamberlin

O man, this Christmas lift your voice,
And through all Christendom
Proclaim that in your heart of hearts
The light of Christ has come.

O man, go down upon your knees
These Christmas hours and show
A doubting world that Christ still lives
As He did long years ago.

O man, give up yourself to God—
This holy time release
Your life to Christ and range it with
The mighty Prince of Peace.

When Barriers Fall

A CHRISTMAS STORY

ZELIA M. WALTERS

KADETH HAD BEEN wandering since dusk on the rough hillside, seeking his lost sheep. It was Sadeyes that was missing. He had named her that when she was a tiny lamb following him about in fold or pasture and looking at him with eyes that seemed to ask him questions. She was usually first to come into the fold at eventide, and she waited and lingered near him at the gate. He must find her. There were dangers on the hillside.

He searched a long time. Then as he came past a barrier of thick bushes he saw a man sitting alone. He brushed against him before he could stay his steps.

"Sir, I hope I have not hurt you," he said.

"No," said the man. "Are you seeking someone?"

"My lost sheep. She is a pet. I must find her."

Kadeth could see the man plainly, for the bright moonlight shone on his face. It was strange that he should be there alone at night. He was not a neighbor, nor one of the shepherds. He was a stranger, then, but why was he here? Kadeth, however, was a courteous man and asked no curious questions. There was an air of dignity about the stranger. He might be a rich merchant on his way to the city, or perhaps a Levite traveling up to the Temple.

"You will find your sheep," said the man.

Somehow Kadeth did not want to leave, and he sensed that the man wanted to say more to him. The stranger then motioned with his hand, and Kadeth sat down beside him. As he did so, Kadeth had the feeling that he had just accepted a longed-for invitation. The man asked him about his family, and Kadeth, talking as he had never done before, began to tell of his aims and his hopes in life and of the barriers that seemed to shut him in. He spoke of the friends and the enemies he had acquired. He never forgot the strange words the man then said. He said that Kadeth could have the things he worked for if only he would seek God's kingdom first.

Kadeth hastened to say he was a good Jew who kept the law of Moses faithfully. Then the man said that the way to the kingdom was not in keeping all these laws, but in keeping only two laws, which took in all the others. These two laws were: "Thou shalt love the Lord thy God with all thy heart," and "Thou shalt love thy neighbor as thyself." Kadeth said that he did love his neighbor but, of course, could only hate his enemy. The stranger smiled at this statement and then said this amazing thing: "Love your enemies, and pray for them that persecute you . . . that ye may be sons of your Father." The man then went on to explain that love could overcome one's enemies but hate could never overcome them.

Kadeth did not speak at first. He was thinking about the ideas the man had just explained to him. Was it possible that by loving his enemy Maamer he could overcome him? Hate certainly had not overcome him.

Then Kadeth remembered what must be done. He tried to express his gratitude for being able to talk with the stranger, and he said he hoped he had not taken too much of the stranger's time.

"No. I am glad you came. Remember, they that seek shall find."

Kadeth went on his way with the words still going through his mind. Was the man speaking only of sheep?

A short distance away Kadeth found Sadeyes caught so fast in the dense thicket that she could not move. He managed to free her, but when he set her on her feet she was limping. He lifted her to his shoulder and went back along the path.

As he did so he again passed the stranger, and he said, "Look! I have indeed found her." The stranger did not answer, but only looked at Kadeth compassionately. Kadeth in turn looked at those understanding eyes and then said farewell to him.

The next day Kadeth saw neighbors running past his house in great haste. One called to him to say that Jesus, the Teacher from Nazareth, was on His way and would pass along the road near them. Kadeth decided to join them. He had heard talk of the Teacher. Common sense, however, had told him to discount most of it. He knew there had been tales of great teachers and of saviours before this time, and they had all turned out to be failures. Nevertheless, a strange curiosity urged Kadeth to see this one.

The crowd was gathering before Nathan's house on the hillside. A man sat on the seat by the door, and as Kadeth first heard the man's voice a thrill

passed through him. It was the man with whom he had talked when he was seeking his sheep. When the man's eyes met Kadeth's, there was a flash of recognition. Kadeth's heart beat faster. We are friends, the Teacher and I, he thought happily.

Always afterward he could repeat that discourse almost as it had been spoken. It became a guiding light.

As the Teacher arose, there seemed to be some confusion in the crowd. Kadeth saw that the blind man Roen was being led to the Teacher, Jesus. He was kneeling and imploring Jesus to heal him. Kadeth heard clearly the words: "If thou canst! All things are possible to him that believeth." Then Roen sprang up with a cry that sounded over the crowd. "I see! I see!"

Kadeth waited no longer. He started to run back to his own neighborhood. As he did so he said, "O God of Israel, I believe He is your Son. He will certainly heal Anna, my dear one."

He burst into Anna's house without knocking. He had loved Anna since they were children, but she would not come to him as his wife, for she was sorely deformed, and her hand and arm hung withered and useless. There had seemed to be no help for such an affliction. In vain he had told her that she could depend on his hands and arms. But her lovely face had grown sad as she had told him she could not be his wife and visit her affliction on the one she loved.

"Anna," he now called. "Come quickly! The Teacher is here. I saw Him. He heals. We must go to Him."

Anna's face lighted with joy, for she, too, had heard of the wonderful works of the Teacher. But she feared He would not notice a lowly stranger, a woman who had no great gift to offer Him.

Kadeth hardly let her speak but urged her along while he explained what he had learned about the Teacher.

"You cannot know until you see Him. He bids us just turn to Him to find peace and healing. I know Him, and we are friends. Before another hour passes you will be well, my beloved."

Then they were in the crowd that surrounded the Teacher. They listened while He, walking along slowly, answered anyone who spoke to Him. The crowd opened a way when they saw Anna's shrunken form. In a moment Anna was no longer afraid. As she and Kadeth came before Jesus, she knelt in silent petition for an instant. Then Kadeth spoke. "Master, of your grace give healing to this maiden."

"Do you believe?"

As one their voices answered, "Yes, Lord."

"Be it unto you as you have believed." It seemed as if the crowd listened for those words.

Then Anna sprang up with a thrilling cry. "I am well! I am well!" She was standing in straight grace before them, no longer deformed.

Anna and Kadeth tried to say how thankful they were, and Anna touched the Master's hand. Then she and Kadeth made way for others who were crowding close behind them. The impulse to share in being near the Master was strong in all who came close to Him.

"We will take Him a thank offering," said

Kadeth as he and Anna walked home. "I wish it were the jewels of a king; but He will know that the fresh fruits of our garden carry as much love and thanksgiving as gold."

Anna had not heard Him when He honored the poor widow's mite, but she knew that a gift is made gracious by love.

Early the next morning Anna and Kadeth went together to choose the best fruit of their gardens. Anna exulted in the strength of her healed body. It was with this new strength and her skill that she arranged their offering, making the fruit basket a thing of beauty.

They walked to the village while the morning was cool, and came to Issachar's house, where Jesus had lodged. They were led to the court where Jesus sat alone. He looked lonely and even sad when they first saw Him, but His expression changed when He saw them coming.

"Of those who were healed you are among the few who have returned to give thanks. As you give so shall you receive."

But Kadeth and Anna could hardly believe there were some who would not give thanks for such a gift as had been given her.

Again they sat with the waiting villagers outside the gate and heard the words of teaching. "Abide in me," He said again. Kadeth and Anna knew they would indeed abide in Jesus in the future.

Later that day as the villagers bade goodbye to Jesus and His party, Kadeth said, "Surely after the Master's visit here there can never again be hatred

or greed among us." He was speaking from his own experience, for he had learned to forgive his spiteful enemy Maamer, dismissing all feelings of hatred and injury.

The week that followed was one of festivities and great rejoicing, for Anna came to Kadeth's house to be his bride. The days passed in peaceful happiness. Certainly there was a special blessing on those who tried to follow the teachings of Jesus. Kadeth prospered, and his lands bore abundant crops.

Then a neighbor's child fell ill and seemed to be near death. The neighbors were saying, "Oh, if only Jesus were here!" But no one knew where Jesus was.

Kadeth, who was sitting at the child's bedside, said, "There should be a way to call Him, for there are many towns and many people who need Him. And their needs cannot wait till He comes this way again."

"There is a way," said Anna. "Did He not say He was God's Son, the promised One, and that He and the Father are One? He also bade us say, 'Our Father.' Let us call on Him in the name of our Father."

Kadeth joined in the prayer. "Lord Jesus, heal this child as you healed me on the hilltop that day." Anna spoke as though Jesus stood beside her. Then after a moment she added, "Thank you, Lord."

Kadeth thought, "What sweet simplicity there is in her faith." The morning hours were to bear full testimony to the perfect faith she had in the promises of Jesus, for the child got out of his bed and

ran about the room, completely recovered.

Hardly a day passed in which Anna and Kadeth did not look for Jesus' return. They watched the main road when travelers passed, for they wanted to meet Him and ask Him to lodge in their house. The guest room had been kept in readiness for Him. Surely He would come soon.

One morning Kadeth had taken out the sheep to pasture as usual and was returning by the path above the cliff. A stone gave way, and he lost his footing. He fell over the rocks to the foot of the cliff. When his head cleared, he tried to get up but found he could not stand. Horror surged over him. He did not remember Jesus' teachings then, but thought only of the few persons he had known who had been crippled by falls and had never walked again. No, that could not happen to him! Once more he tried to stand but fell back in such pain that consciousness almost left him.

For what seemed a very long time Kadeth lay there, but at last he heard steps on the path above and he cried out for help. There, peering over the cliff at him, was the face of Naamer.

"Help me!" Kadeth gasped.

"Ah! You have fallen. You have broken bones. It will not matter if you lie here all night. Soon you will not care for broken bones or aught else. But you will think how I have taken vengeance on you—an eye for an eye, yes, and good measure over." Thus spoke Naamer, and Kadeth heard him going back up the path.

But now Kadeth's pain was forgotten, for he saw with clarity what Jesus had meant by the saying

"Love your enemy." If one gave hate a place in his heart, he would become a creature of hate, hideous to all. And Kadeth knew he would rather lie there broken in body than walk away like Naamer with hatred possessing him. Kadeth had peace of mind, for He had forgiven his enemy fully and freely. Yes, Jesus had certainly shown him the "one way."

Then suddenly arms were around him, and Anna knelt beside him, her lips touching his forehead. Then seeing that he had been badly hurt, she said, "I cannot help you by myself but I will go and call neighbors to carry you."

Soon careful hands lifted him to a pallet and carried him home. What tenderness there was in Anna's care, but whenever she sat beside him she talked of Jesus and of the news that a traveler had brought that Jesus was on His way back to their village. "And when we see Him," said Anna, "we shall love Him even more, if that can be possible."

The pain was gone, but still Kadeth could not rise. He waited anxiously for the day when Jesus would return to the village, for he was sure that Jesus would heal him as He had healed others.

Then came dismaying news: another traveler reported that Jesus was taking the northern road and would not pass near them. He was going to towns He had not visited before. Kadeth was disturbed at the news, but suddenly Anna said, "Jesus does not have to be here to heal, for we can call on Him even if we do not see Him. Remember how the child who was sick was healed by our prayers?"

"I feel I must come into His very presence," said Kadeth, and turned his face to the wall.

The next day Kadeth's nephew Hosah got a cart ready and told Kadeth that he would take him to Jesus. Kadeth began to hope for his recovery again, for he was certain that if he could only see Jesus he would be healed. Neighbors lifted him into the cart, and they started for the north road.

The going was slow, but soon Kadeth knew they were nearing Jesus, for the quiet country road was in a turmoil. Here a son guided a blind father, there a man carried a sick child, and two lepers opened their way by crying "Unclean! Unclean!"

Kadeth found himself wishing he might help each one who was coming to Jesus, and he wondered: What can be done for those who cannot come to Jesus? He remembered, too, Anna's prayer when the child had been sick and how the child had suddenly become well.

Suddenly the cart halted. A woman with a crippled baby in her arms lay beside the way. The man who bent over her stood up and said simply, "She was taking him to Jesus. But she herself is sick and can go no farther. I cannot carry them."

"Why don't you put them in my cart and take them to Jesus first. Hosah can then come back for me," said Kadeth.

The stranger and Hosah found a place where Kadeth could wait for them, then they helped him out of the cart and put the sick woman and her child into his place. Kadeth watched them out of sight. As he did so he thought: "I am sure they will reach Jesus, for I feel that Jesus knows of this, too, and He will have pity on them."

Kadeth closed his eyes and in his mind it was

almost as though He could see the face of Jesus bending over him.

"Friend Jesus, you know I wanted to come to You, and there is no need for me to do so, for You are here. You are everywhere and you are speaking to all men."

Then the words of the Psalm came to him:

"If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there shall thy hand lead me,
And thy right hand shall hold me."

Kadeth lay still for a moment. Suddenly it seemed he heard again Jesus' voice saying, "Arise and walk."

In a moment Kadeth arose and stood upon his feet.

"What shall I render unto Jehovah
For all his benefits toward me?"

he said with gratefulness in his heart.

And he knew the acceptable answer:

"I will offer thee the sacrifice of thanksgiving . . .
I will pay my vows unto Jehovah."

For they who do their souls no wrong,
But keep at eve the faith of morn,
Shall daily hear the angel song,
"Today the Prince of Peace is born!"

—JAMES RUSSELL LOWELL

"Fear Not"

MARIA ANN AIGNER

FEAR IS OUR greatest enemy and can bring about great destruction within our bodies. Doctors tell us that fear has a corroding influence on our bodies much as acid has on even the strongest metal. Everywhere we look we see evidence of disease—pain, frustration, crippled limbs, and warped minds. All are produced by the onslaught of fear. Little wonder that Jesus taught again and again the way in which we could prevent fear from taking hold of our lives. Recently I heard a minister call attention to the great number of instances recorded in the Bible where Jesus gives the magic formula, "Fear not."

Jesus told how we can rise above the hold of fear, how we can become free and full of power each day of the year. No other phrase holds more importance in His teaching. We need to learn this lesson if we are to live our lives as successfully as we might.

We recall that on one occasion the apostles were out on the sea in the midst of a terrifying storm and Jesus appeared to them walking on the water. At first they thought He was a ghost, but He called to them, "Be of good cheer; it is I; be not afraid." They were so filled with His power that Peter impulsively jumped out of the boat to rush to His master, attempting the very act that a moment before he would have been afraid to perform.

On a mountaintop with Peter, James, and John, Jesus transformed Himself. From the past, Moses and Elijah spoke with Him. Out of the heavens came a voice, "This is my beloved Son." Had they known fear before? Never like this! What had they gotten into? What manner of man were they following? These and other thoughts must have raced through their minds as they lay on the borderline of consciousness, too weak to look at the miracle being enacted about them. Then once more Jesus moved to restore their assurance: a touch of His hand, His quiet tones, and the simple message: "Be not afraid."

While Jesus was speaking to a ruler of the synagogue one day, a servant appeared, bearing the news that the ruler's daughter was dead. Jesus quickly interceded to comfort him. "Fear not," He said, and quickly added, "Only believe." After sending forth these twin positive currents of thought and speech, He went to the home of the ruler and raised the girl to life.

We are familiar, too, with the miracle Jesus performed after some of the apostles had fished all night without success. When they let down their nets at Jesus' command, the catch was so heavy the boats began to sink. Though actually in His presence, they reacted like we do today. They became fearful; but Jesus' words, "Fear not," lulled their tension and anxiety. So great was the effect of this simple sentence that these men immediately dedicated their lives to following this strange and wonderful man who had restored peace to their troubled minds.

"Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful."

No, not as the world gives did Jesus give. The precious substance He held in outstretched hands was the greatest prize, the greatest treasure ever offered by anyone on earth. In the words "Fear not" lies the wealth of nations, the wisdom of the largest libraries, the key to everything that we desire, and the fountain of happiness, peace, contentment, knowledge, satisfaction, and understanding. Here is the never-failing generator with which we can charge our own batteries for daily use.

Long before Jesus, some of the men of the Old Testament had stumbled on the words that transformed their lives. They found the answer to the inner longing that we hear ringing through page after page. Joshua found it when he wrote, "Be strong and of a good courage; be not affrighted, neither be thou dismayed: for Jehovah thy God is with thee whithersoever thou goest." And the answer is there in the Psalms, too, for all who will read:

"I sought Jehovah, and he answered me,
And delivered me from all my fears."

"Fear not"—two simple, easily understood words. To understand with the mind and to understand with the heart are two different things. Only through the actual use of the precious formula will the two words take on the meaning and the purpose they have held for those who have practiced them in the past. Only as we whisper them to ourselves constantly and urgently, using them when we have tremendous projects in view and as mainstays in times of trouble and sorrow will they grow to the proportions that God intended.

Is a loved one lying on a sickbed? "Fear not,"

when whispered softly in the room, will encircle the bed. Its tremendous currents of health, hope, and vitality will fill the air and enter into the body of the sick one. Here is where the miracle occurs. As these words of positive assurance, these lines to the health center above and about us enter another's consciousness, they produce a change in the cell structure of that moment. They reverse the path of the disease. They call order into play again in every part of the wonderful organism that God created and whose balance has been upset through misunderstanding.

Is a loved one in physical or spiritual danger? "Fear not," whispered softly with the image of the person in mind, will exert its profound effect on the circumstances surrounding him, whether we are in his presence or separated by thousands of miles. Since all life is of God and everything is subject to His great laws, we need never question whether there are limits to the use of the power He has given us. It will work as well in material situations as it does in moral and spiritual ones. All that is required of us is that we try it. God will do the rest. Try it with supreme confidence as the men of the Old Testament did. Try it as the apostles and the others who knew Jesus intimately did. Call the Christ into the very room, into the path, into the lives of those for whom we wish protection and help.

Let Him lay His hand on their brows, hold back the path of the rushing car, bring into their lives the persons and things that are needed to accomplish the steps they aspire to take.

What is it that sometimes seems to prevent our

going forth on new paths, in learning new things? Is it fear of failure, ridicule, or insecurity? Is it through fear that we continue to follow the same old paths though they bring us little happiness or satisfaction? Is it because we have not as yet put Jesus' lessons to use or have not experienced the tremendous charge of power that comes to us from Him?

Have you plodded along for so many years that now even to ask for any change arouses qualms in you? When we are young it is so easy to make changes. Our whole being responds to the need for new environment, new things to be learned, and new habits to be acquired. Too often as we grow older we do not keep striving to understand ourselves or to discover the wonderful parts of our minds, hearts, and bodies that we have never used. We come to know an inner doubt; we wonder whether we could do something new if it were given to us. It was to the young, the old, the rich, the poor, the ignorant, and the learned that Jesus said, "Fear not." This is a blanket statement, no qualifications, no if's, and's, or but's.

"Fear not." As we hold these two little words before us when we awake in the morning, during the course of our working hours, and just before going to sleep at night they grow until they encompass our whole lives. They become a springboard for all our thoughts and acts. With them Christ steps into our paths. It is He who acts with us. It is He who answers the questions that we ask. It is He who points to the path of the new things that we are required to learn for our newly assigned role. As we lean on

the phrase "fear not," we become host to a multitude of thoughts, feelings, and impressions. As we connect ourselves with the source of all power, we see things that we have never seen before. We actually feel His presence, the comfort, and the sustaining force of His knowledge and understanding.

Those two words now say: "Be calm. You are never alone. It is I who am with you." All we have read about Jesus and the things He said and did now become an actuality. Where before we tried some of His spiritual prescriptions with yet a measure of doubt in our hearts, now we move freely, confidently, and so full of power that we cannot seem to find enough time for all the new things He directs us to!

My friends, try Him. Move out on this mighty tide of confidence. "Fear not" at any time of the day or night, for He is with you at this very moment as He always will be. There is no power on earth greater than His.

ATTENTION REGULAR SUBSCRIBERS

The heavy holiday mail often causes delay in magazine delivery during the Christmas season, so the January issue of your Unity periodical may be slow in reaching you. Practically no mail is lost in this seasonal rush, but delays do occur. We shall appreciate your waiting patiently for the January issue of your magazine to arrive.

Thank you for your patience and co-operation!

To Bethlehem and Home Again

HAROLD A. SCHULZ

THE STORY of the Wise Men and their journey to Bethlehem (Matthew 2:1-12) is truly a gem, but it is a story that is swathed with mystery and intrigue. It is a declaration of wise faith that fairly sparkles with the virtues of simplicity and humility. For it is this wise and humble faith which lights up the travels and conversation of the three sages, that still aids in brightening our own understanding today.

We are confident that the journey of the Wise Men was well planned. Supposedly they were members of a priestly caste in Persia. They were astrologers, learned men of the time, and they had consulted the stars in preparation for the long journey to the home of the Christ child.

With faith, hope, and love they sought the King of the Jews, for it was with the desire of worshiping Him that they had set forth on this journey. From across the deserts they made their way to Jerusalem. Here in this city, which was the hub of the nation, they inquired, "Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him."

When King Herod heard about the visit of the Wise Men, he was determined to obtain complete details concerning the royal birth that had taken place in Bethlehem. He consulted with the chief priests and scribes as to the location of Jesus' birth-

place, and they read to him from the prophet Micah, "But thou, Bethlehem . . . which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel."

In a private meeting with the Wise Men, Herod displayed his fear and greed. He gave the deceptive command that after they had found the Christ child they should return to Jerusalem with the information concerning the place of His birth, for he said he himself wanted to worship Him.

The Wise Men followed the star and completed their journey to Bethlehem, "where the young child was." In the humble abode of Mary, Joseph, and Jesus, the three kings from the East knelt down and worshiped the newborn King of the Jews. The aim and purpose of their journey was then fulfilled.

We know these men of wealth, knowledge, and high standing were not disappointed when they found the child and His parents in humble surroundings, for their hearts were open in praise and adoration. Too, they did not hesitate to give their gifts of gold, frankincense, and myrrh, which were costly and precious symbols of themselves and which represented the riches, the beauty, and the eternity of spirit.

Our thoughts of the Wise Men usually end quite abruptly at this point. But the departure of the Wise Men from the Christ child is actually one of the most mysterious but important aspects of the story. For as they were preparing to leave, God informed them in a dream that they were to return to their homeland by another way.

It is here that we begin to find ourselves in the

story of these Magi. We often travel the journey with them from its inception to the time they return home by another way. This is true especially at Christmas, for during this time we approach in consciousness the Spirit of Christ. As we approach this Christ Spirit we find ourselves in the process of overcoming many obstacles. With a goal in our hearts, with the virtues of faith, hope, and love, and with our treasures for the King, we make our trek across the deserts in our spiritual life. Whatever the conditions or problems of our journey may be, we move forward with great faith and hope. For the holy desire to worship is the key reason for our visit and it is only becoming for us, like the Wise Men, to worship when we choose a king.

In our search for the Christ we are likely to meet with deceptive minds such as Herod's. For Herod possessed the desire for earthly power and glory and for worldly rule. If we acquire the Herod consciousness, it will destroy our hope of reaching the king. Thus, we must continue to be spiritual-minded in our choices. With our original aim we can then continue on the charted way as we follow the star, for to guide mankind in his search God has placed a star in the sky. This star causes men to lift up their eyes above the vain world's glory, and it keeps men from confusing their high, lofty aims with outer distractions. Thus, in following the star of hope we arrive at Bethlehem, our heart's destination, and there worship the King.

To worship God is our highest desire. To accomplish this we must first lay aside all lesser objects of worship. Our third act of worship must be to

present to Him ourselves and the best that is in us. We must give to Christ our gifts of talents, time, and substance, which represent the three treasures of the Wise Men. When we give of our treasures to the King we grow in spirit, and we are enlightened, inspired, and filled with new wisdom.

After we have worshiped and just as we are ready to depart a voice within speaks a message to us. This voice says that we must return to our home, our work, and our everyday associations in life by taking another road, a new way. The significance is this: The road on which we came to Bethlehem is our past. During our search for Christ our life was filled with shortcomings and misgivings, with faults and problems. On the road that is our past lay selfishness, greed, envy, malice, and pride. Negation and error were there, too. Since traveling this road, a great event has taken place: we have worshiped the King of Kings. We have received new joy, and our lives have been touched by the divine. We have actually been reborn with the Christ in the beautiful spirit of Christmas, for Christmas gives us a new vision, a new perspective, and a new view of life. With this new spirit we no longer desire the old way. Thus, the words of Paul, "If any man be in Christ, *he is* a new creature: the old things are passed away; behold, they are become new," perfectly define this Christmas spirit.

When the Christ life touches ours in our search, worship, praise, and adoration for Him, we become newly inspired and we become reborn in faith. When the Christ touches the life of any man, wonderful changes take place in his world.

Christmas seeks to open a new way of life for every heart, and it seeks to open a way of vision, aspiration, progress, and faith. It seeks to open a path of wisdom and humility which leads toward the one goal in our spiritual life. Let us rejoice as we humbly receive divine wisdom in our worship. And may we give thanks as God gives to us the directions to travel this new road and lets the star of Christ guide us. Such a marvelous thing as Christmas can work miracles on all nations, for to all nations was the message of Christmas given.

God, we thank Thee for leading us to Bethlehem by the light of Thy Son. And we thank Thee for blessing us with the light of wisdom, Christ, as we travel our new way.

FRIEND

Elaine P. Emans

He must have heeded when a bird
Needed a broken wing renewed,
He must have walked at night, and heard
When a lost dog whined, or kittens mewed—
And comforted. He must have taken
All small things weary and forsaken
To His great heart and let them know
They had a friend indeed—for oh,
How much more does He wait for us,
Who come by our circuitous
Dim paths, to learn how glorious His
Full-flowered friendship is.

The Immaculate Conception

MARY L. KUPFERLE

THIS HOLY SEASON affords a perfect climate for the development of a deeper awareness of our innate spiritual perfection. It is a time for renewed acquaintanceship with our Father-Mother God. It is also a divinely appointed interim in which we obtain a new vision of ourselves, our loved ones, and all mankind.

To help us attain this consciousness, let us consider the beautiful phrase, immaculate conception, in the light of Truth. Regardless of any former interpretation we may have accepted, let us think for a moment of the word *immaculate* as meaning pure and the word *conception* as meaning design. Now, as we think of the term pure design, let us remember that every child of God is a product of the pure design, the immaculate conception of the Father-Mother Creator.

When God first created man in His own likeness, that pure design which was faultless, spiritual, and perfect, was manifested and expressed accordingly. Man, however, in his freedom of being in thought, word, and deed, formed false concepts not only of himself but of other parts of creation. The immaculate conception or pure design was adulterated in an increasing measure until the original perfection became obscured.

In the Father's great love for His creation, He presented to all His beloved sons and heirs the liv-

ing physical and material example of the Christ child, Jesus, born to Mary. He gave us in the Nativity the human, real, and understandable (to the obscured consciousness of material thinking) manifestation of perfect man here on earth.

Through Jesus we have opportunity to behold our own spiritual identity, as well as every man's immaculate conception made flesh. We are offered the priceless treasure of divine remembrance concerning our own heavenly identity, our own spiritual parentage and perfect lineage. We are given a glimpse of our true and divine design of mind and body. We are given the pure design to ponder anew in our hearts, and we are given the privilege of viewing outwardly the immaculately conceived image of God, which is our actual being in Spirit and in Truth.

Do you ask: "But how does this help me individually? I see the beauty of the Christmas story and the Christ child, but how does it help me rid myself of the limitations of mind, body, and affairs that fill my life today?" Since all limitation is but a product of false conceptions, the answer lies within your own consciousness. It consists of your regaining the immaculate conception of your true self as God conceived it, as represented by Jesus.

This new vision of ourselves, this Christmas vision of our identity, comes into light, expression, and manifestation through beginnings as simple and humble as those of the Christ child when He came into earthly existence. Purification in little things, in daily thoughts, in words, and in acts is all that is needed in order for us to return to the vision of the immaculate conception of ourselves.

God beheld us so in the beginning and ever beholds us so.

At one time a woman who was newly acquainted with Truth teachings inquired of a counselor: "How can I help the situation in my home? My husband is continually finding fault with me and with my interest in Unity teachings. He feels that he must persuade me to think as he thinks, to follow his religion. He scolds and argues until I am emotionally upset. Our home has become seriously affected and our lives reflect this unhappiness and inharmony."

The counselor placed a loving hand on the tightly clenched fist of the young woman sitting beside her. "Your loved one's intentions are not wrong. He wants what he feels is the best for you. Speak less of your own convictions, and he will speak less of his. Live your convictions more fully, and he will be peaceable in turn."

The teacher added: "To help you through the situation, let us get back to the true picture of your husband, to the picture of his real self that we know he is in Spirit, and to the perfect spiritual image and likeness of God that we know he represents. Let us get an immaculate conception of him, a pure and perfect vision of his true nature as God conceived him. Write down all the qualities that you desire to see expressed in him—loving-kindness, patience, gentleness, tolerance, and forgiveness. Give thanks daily to the Father that your husband is now expressing these qualities. As quickly as you get a perfect picture of him in these respects, he will respond and bring forth his real spiritual qualities in his outer word and deed."

The Truth student promised to follow the simple procedure as outlined. A short time later the counselor learned that the couple's home life had vastly improved. The husband had become more kind, considerate, and tolerant, and was expressing greater happiness than he had before. By holding to an immaculate conception in this simple way, the conception had been given outer expression and had become strong in its manifestation.

If we are confronted by a negative concept of limitation we can direct our vision to the pure, spiritual idea that is within, and we can take orderly steps into spiritual consciousness. This consciousness brings into expression the pure design of spiritual man and spiritual creation.

As we begin to think in terms of pure ideas we realize there is an immaculate conception as regards everything in our lives. There is an immaculate conception not only of our minds and bodies, but of every situation, every circumstance, and every condition of our lives. Beyond every negative appearance is a pure design of spiritual development and an opportunity for unlimited spiritual progress.

Every time we turn from the physical sight of imperfection to inner spiritual vision and declare, *"Only good is in this,"* or *"Only God is here,"* or *"Only God is in me,"* we are getting back to the pure design, back to the immaculate conception of being. Every time we purify our thoughts and hold to the pure design of good throughout, we are magnifying the Lord and coming closer to bringing forth the true spiritual design into outer form, manifestation, and maturity.

For every human dilemma there is an immaculately conceived way to peace, love, and happiness. For every appearance of physical ill there is an immaculately conceived plan for outer expression of health, wholeness, and perfection. For every financial venture there is an immaculately conceived design of success and attainment. Regardless of how limited the appearance or how impossible the circumstance, within it abides the immaculate conception of perfection awaiting recognition, acceptance, and expression.

Nothing is more needful in any circumstance of our lives than that immaculate conception of ourselves, our fellow man, and our minds, bodies, and affairs. The moment we take hold of this pure design we become a free vehicle through which it may come into expression.

It is not just one individual whom the Father calls to view His perfect and divine ideas of all life and creation. His invitation extends to all, for He says: "Come! You have My favor. You are My beloved likeness. Accept My own immaculate conception of beauty, life, love, joy, peace, and attainment!"

It is not alone for the infant Jesus that the heavenly hosts sing the song, "Glory to God in the highest," but for every infant thought, word, and act of purity and Truth arising from within us into outer expression and activity! The Christmas vision that calls us to return to the immaculate conception of man bids us now listen to the Father as He speaks through the innermost depths of our beings: "Come, behold the perfect man. See the real self you are, the

immaculately conceived child of Mine. This is the pure man you are and ever will be."

This is the pure design that Jesus expressed. This is the design we will forever be. Neither personality, nor limitation, nor environment, nor condition, nor circumstance can alter, change, or destroy it; and neither height nor depth nor anything without can separate from its original source. Whatever we have seemed to be according to physical, mortal, or material vision now gives way to what is true in God's own perfect sight.

As we look through the haze of mortal belief we see ourselves as we truly are: the birthless, deathless, indestructible, and perfect sons of the everliving, loving God! Let us protect and encourage this indwelling, developing spiritual discernment of who and what we are! And may we listen, watch, and pray that this expression may be strong, may unfold into Christ maturity, may be filled with grace, and may be enriched with the wisdom of spiritual attainment.

This is the Christmas message intended for each of us: "You are my highly favored, eternally blessed one. The Lord is with you, even within you! Fear not! From the inner depths of your own being shall come forth your real self, the self called the 'Son of the Most High' of whose 'kingdom there shall be no end.' "

Let God be magnified within you this moment! Let your whole being be filled with the light that reveals your own immaculate conception, the light that shows you to yourself, illumines your understanding of yourself, and guides you in the expres-

sion of that self. Follow the clear light of this heavenly vision, this immaculate conception, and walk in it! Then you will come to the brightness of your own true rising. You will know your own true sonship and you will receive your own true heritage, which is the Christ, conceived by, and born of God!

Thanks for Winter Blessings

Maurine Hathaway

So many lovely things there are
About a winter day,
I take them quite for granted
And forget sometimes to say
A simple prayer of thankfulness
For joys that are a part
Of happiness in living
And contentment in the heart.

The whistle of a cardinal,
The singing winds that blow
Through leafless boughs, the sunlight
Spilling jewels on the snow,
The song of small, gray birds,
The cobalt skies of shining hue,
The opal dawns and sunsets,
I've accepted as my due.

So now, on wings of gratitude,
My fervent prayer shall rise—
"I thank Thee, Father, thank Thee!
And I do sincerely prize
The blessed gifts of winter days
However great or small,
Because it is Thy tender love
That has bestowed them all."

Christmas

J. F. CORLESS

WE ARE AGAIN approaching the special day set aside for the celebration of the birth of Jesus. This day is intended to be a day of rejoicing and happiness; it is intended to be a day for the free sharing of our bounties and blessings. More than that, however, this special day is intended to be the beginning of a period in which we become one with the Spirit of Christ and realize the Christ consciousness within us.

It is really immaterial whether or not the time selected for this celebration is actually the birthday of Jesus, the man, for, after all, we may set aside any period of the year or any hour of the day for the proper realization of the Christ consciousness within us and for demonstrating the principles taught by Jesus.

Undoubtedly the outstanding message of Jesus was that concerning universal love. Critics point out that nearly all His doctrines were based on principles known in other religions, but perhaps taught in a more modern form. Jesus emphasized the principle of universal love and He brought it to the world at a time when it was most needed.

Jesus said, "Thou shalt love thy neighbor as thyself." That is certainly a "large order" for, if applied universally, it would mean that love, peace, and harmony will exist everywhere. After all, the doctrine Jesus taught concerning love is not a re-

ligious doctrine to be confined to only one group of people, but a spiritual doctrine to be used by all people in the world. If all men love others in the way that Jesus taught, all war, strife, disagreement, and contention will be ended. Man will be able to do the right thing at the right time. He will become his "brother's keeper" and he will be able to see and understand things from the highest spiritual point of view.

Perhaps there is no greater need in the world today than the need for expressing this love for our neighbor. We as Christians talk about broadening our vision and extending our consciousness beyond the narrow limitations of self and environment. But do we really try to practice this ideal rather than just talk about it? How far away from ourselves do we really get in each of the twenty-four hours of a day? Certainly the study of Truth tends to broaden our vision, our viewpoint, and our contact with humanity, but even though it may be easy to extend our consciousness beyond the narrow limitations of our physical self in our immediate environment, it is very difficult to extend it to all people throughout the world. To love our neighbor as ourselves and thereby sympathetically understand his problems, his trials and tribulations, we must be able not only to extend our consciousness and understanding to our families and friends, but to all people in the world. We must do more than merely broaden our horizon; we must push that horizon from our own city, our own state, and our own country to all cities, all states, and all countries. We must be able to sense the real needs and the deep,

intense longings of all individuals in all parts of the world.

To do this we have to lay aside self-interest and intolerance. The doctrine of universal love states that men were created equal and have the right to work out their own evolution and attain the inevitable goal of their present existence. All difficulties encountered are but steppingstones for these human beings, and what we may consider an obstacle in our lives may actually be a commonplace incident in their lives. That which we may condemn as being cruel, unnecessary, crude, or immoral may be classified quite differently by the consciousness of other groups.

Jesus came to save mankind. His message was for all persons, and the light that He shed among men was a light for the darkest part of every country and every race. In one sense His life and His teachings can be considered spiritual symbols for all beings to interpret. Our interpretation as Christians may be different from that of the Mohammedans, the Buddhists, the Jews, or any other sect or cult, but however these religious groups interpret His teachings, there is behind these symbols the spiritual law of love that has universal application.

At this period of the year when the world is thinking of the Christ and the coming of the Holy Child, and when the Christ consciousness is being renewed universally, remember that the spirituality that existed in the consciousness of the man Jesus is equally existent in the consciousness of every human being in the world today. It is not necessary for the tribesmen, the atheist, or the heathen to know

of Jesus and His work to have discovered the message of Jesus or to have accepted His teachings in order to realize that there is a Christ consciousness within himself. God did not limit the Christ consciousness to only those who would outwardly and objectively recognize the man Jesus, the symbol of that consciousness.

As people develop and realize the Christ consciousness within them, the man Jesus becomes a Saviour not only to certain sects or groups, but to all groups and all sects in the world. As the divine Christ Spirit becomes universally diffused throughout the consciousness of all persons, we must be at one with this Christ consciousness not only at this period of the year but at all times. We must indulge in a spiritual baptism by being bathed in the divine waters of the Christ consciousness that flows throughout us and throughout all people on earth.

In this way we will attune ourselves to the highest consciousness of the Spirit and we will be at one with God and with one another. We will also understand what is meant by the message of Jesus about universal love. We will know that to understand our neighbors and sympathize with them is to love them as ourselves.

Rejoice, therefore, in this season and let it be the beginning of a Christ consciousness within you that will continue each month, each week, and each day of your life. Let each sunrise of the new day be the birth of a Christ day for you, and as the Christ Spirit is reborn in you each morning, you will establish for yourself a Christ birthday, a Holy Day, that will be celebrated every day of your life.

Healing

THE SECRET OF SUCCESS in every department of life is to remember and to some extent realize that Divine Spirit is working through us in all that we do. That is the essence of the thing. When we believe that God is working through us, no matter what the enterprise in hand may be, the result is success—a true success which is both good and lasting. When, on the other hand, we rely exclusively upon ourselves, the enterprise either fails immediately or it may make a success for a time, but will ultimately fade out and most probably give us a good deal of trouble too.

Of course we all know this to be true, but the practical difficulty is to make ourselves remember it all day long. We know it, we rejoice in its truth, and then something takes our attention and we forget about it, sometimes for a long while.

Jesus told the story of the seed sown in different kinds of soil, and what happened to it in each case. What we have to do is to make our minds receptive soil in which the seed can grow and flourish.

When we are students of this teaching our outer life should really consist in the constant demonstration of the spiritual Truth that we know. Yet most of us have a good deal of knowledge and a good many beliefs that we do not really try to demonstrate.

Healing is really the active realization of spiritual Truth. A negative condition appears in our lives—that is to say, it comes into our consciousness, or we

become aware of it—and if instead of accepting the appearance we turn to the Truth and work actively to realize it, then a healing will follow. Every student works in this way at times, but unfortunately most people do it *only* at times. Most of us go on accepting all kinds of limitations as if they were part of the nature of being, without any attempt to heal them at all. We pick out a few limitations or disabilities and try to heal those, and we leave a great many others undisturbed. This is unscientific. We must positively seek to see the presence of God in every phase of our life, not admitting that anything inharmonious is strong enough to defy His power.

What is the rationale of healing, reduced to its simplest terms? It is the substitution of true knowledge for false belief. It is thinking differently. When you think rightly and to the point of conviction about a difficulty or a problem that difficulty disappears, that problem is solved.

Suppose that you are asked to heal a person who is sick in bed. You enter the sickroom and the appearance is that of a sick man, perhaps with certain symptoms, temperature, or an expression of suffering or great weakness. His appearance may at first be even alarming.

That is the appearance, but you know the Truth: that he is the expression of God and that his body is spiritual and perfect. You know that the unpleasant symptoms are but mistaken beliefs that he has built up through thinking wrongly. I say that you know all this, but at first you may not realize it. The negative picture looks very real. So you begin to pray or to "treat," as we say. You remind yourself of the

Truth that you know. You refuse to accept the appearance and you hold steadily to the Truth against any doubts that may try to throw you off. Now this constitutes a little mental tussle before you are poised in your realization of the Truth about this man; and this tussle is the treatment.

Appearances want to convince you of one thing in spite of your knowing the contrary to be true. But as the treatment goes on, your sense of the sick man becomes weaker and weaker and your sense of the Truth about him becomes stronger and stronger. At the moment that your faith in the Truth is just a little stronger than your sense of the error, the patient is healed.

Sometimes one tussle is enough. In other cases, where the wrong thinking of the patient is deeply rooted, you may have to have that little tussle with yourself many times before the patient is free.

Occasionally the sickness yields almost instantaneously. You get an immediate realization of the Truth without having to work for it for more than a moment. Jesus, with His sublime realization of God, seems to have healed almost always with a single thought.

Note carefully that a change takes place in the consciousness of the healer and that this change opens the way for the healing. The healer refuses to accept the appearance and consciously substitutes the true thought for it. He need not necessarily get a beautiful realization, although it is so much better if he does; but he must be *convinced* of the Truth.

This process is strictly scientific. It is utterly different from the Pollyanna attitude that simply says,

"I know it will be all right," without having any justification for saying so. It is useless to say, "I know it will be all right," unless you believe that to the point of conviction. If you change a false belief, the trouble will be healed. Unless you reach a strong conviction it will not be healed. Vague hoping does not demonstrate the Truth.

Things will not go well unless you keep your thought right and really practice the Jesus Christ teaching. Salvation, by which I mean health, happiness, freedom, and fellowship with God, is not a thing that can be obtained once and for all. It has to be maintained by the habit of continuous right thinking or the practice of the presence of God. A person may get a splendid healing or an ideal business position, but if he should begin to forget God and think (or speak, or act) negatively, he can become sick again—probably not from the same ailment—or lose his position, or suffer in some way.

Every difficulty, every negative thing in your life is caused by a wrong thought, as you know. Your body, your environment, all the experiences of your life are but the outer expression of your consciousness. These outer things are but pictures or dramatizations of the inner things that you believe. They are all "demonstrations." What is a demonstration but the outer embodiment of an inner belief that has reached the point of conviction. We usually reserve the word "demonstrations" for demonstrations of Truth, but actually our troubles are also demonstrations: demonstrations of our *false* beliefs. People say, "I have not been demonstrating lately. I have had sickness, and misunderstandings with several of

my friends," and they do not see that these happenings *are* demonstrations of their erroneous convictions. The fact is that we demonstrate, for good or evil, what we really believe. To the extent that we believe in God and understand His universe we demonstrate harmony and joy, and to the extent that we give power to error by believing it, we demonstrate that.

All our thoughts and ideas do not demonstrate. Those only demonstrate which have reached the point of conviction, that is to say, those which carry a charge of feeling. A thought that contains little or no feeling will never demonstrate. That is why metaphysics teaches that no negative thing can ever happen without there being fear in the background.

We have names for many different feelings but, really, there are only two. There are only two basic feelings possible to human beings: fear and divine love.

Divine love expresses itself as beauty, joy, harmony, vitality, and in all kinds of constructive work. These things seem to be different, but they are all expressions of the true feeling that is divine love. Fear expresses itself at different times as anger, depression, criticism, bodily sickness, business difficulties, and so forth. These things seem to be quite different, but they are all expressions of fear.

So it is correct to say that every inharmony of any kind is caused by a false belief that contains a charge of fear. You may have many false beliefs, but if there is no fear connected with any of them they will not demonstrate; these things will not happen to you. In the same way, you may have many noble

and spiritual beliefs that you have received from books or lectures, but unless you *feel* them to be true, they will not demonstrate either. They will remain what they are for so many people: mere pious opinions.

You should always work against fear when trying to heal yourself or anyone else no matter what kind of problems you may be handling. Get rid of the fear and the trouble must clear up. To get rid of fear you treat by trying to realize divine love as being present with you, and with the patient if you are working for another. This method of working uses the law of substitution. This means that you do not attack a negative thought directly, which amplifies it, but you substitute for it the opposite and positive thought.

We make a lot of trouble for ourselves by building up small difficulties into big ones by the way in which we handle them. Every time that a problem or a difficulty presents itself we instantly appraise it at a certain value, and we usually overrate it enormously. Because this is a mental world, it must bear that value for us, and it does.

Professional appraisers exist in various fields. An expert will come in, take a good look at certain merchandise, and put an estimated value upon it, and it is interesting to observe how often he is found, by the market test, to be correct. We are always appraising, and then we have to live with our appraisal. What you call a big difficulty will be big for you. What you insist is a small difficulty (because God in you is all-powerful) will prove to be a small one.

In the morning when a man enters his office and

sees the mail and the list of engagements that his secretary has put on his desk, he may say, "This is terrible! I cannot get through all this work." Then he will be tired before he begins. He has made a wrong appraisal. Or he may say, "This is a day's work, but I have a day to do it in, and all will be well." In that case he has appraised the task at its true figure and he will finish the day with satisfaction and with not more than a healthy fatigue.

Take another case. Let us suppose that a schoolboy is sitting for an important examination. He enters the room full of fear. He sees perhaps that there are eight questions and that he may answer any six of them. He reads the paper through and says: "I will never do it. I cannot answer a single one correctly. I do not know a thing about it. I shall fail for certain. Father will be so disappointed." Of course that boy is already defeated there and then before he starts. Who defeated him? Who defeats anybody? Only himself. The chances are that he could get through the examination, because he is not likely to be sent in for it quite unprepared, but he is paralyzed by fear. This makes him forget that he really does know most of the answers.

Now let us suppose that another boy sits down in the same room. He has a few qualms also, because that is human. But he is a Unity child and so he does not give way to these qualms. He pauses mentally and silently repeats *The Prayer of Faith*. Then he looks over the paper and affirms that he can do it with the help of God. Being a schoolboy, he may say, "Oh, this is a cinch; I can do this fine."

Now he has knocked out fear. He is poised. He

has aligned himself with the Christ principle and of course he passes the examination.

This refusal to accept fear and the aligning of oneself with the Christ principle of optimism, kindliness, and faith, is the real secret of success in any field. It is what Jesus meant when He said, "Pray without ceasing."

Always pray as a joy, because it is a visit with God. Do not make a duty of it. Old-fashioned religious books often told people to pray "hard." People sometimes said, "John is in trouble because he did not pray hard enough." That is a great mistake. Do not pray hard. Pray soft. Pray gently. If you pray hard you are implying that the problem is a hard one, and we have seen that that makes it so; or you are implying that God is not paying much attention to you and that you have to compel Him.

If you pray persistently, you are expressing true faith and your demonstration will come.

If fear says, "You must hurry! This thing must be solved before Monday morning or it will be too late," know that this is a falsehood. It is never too late for God to put everything right, for God is outside of conditions. Never mind what happens on Monday. God, through prayer, can put everything right and right on time.

Remember that there really are no problems, no congestion, no overwork in Divine Mind. They are only in one's consciousness. Get these false ideas out of your mind and you cannot experience them in the outer. The length of time that it takes to overcome any difficulty is only the length of time it takes us to realize the Truth about it.—*Emmet Fox*

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 9, December 2, 1956

UNITY SUBJECT—*One Life in Christ.*

INTERNATIONAL SUBJECT—*Let Not Your Hearts Be Troubled.*—John 14:1-14.

1. Let not your heart be troubled: believe in God, believe also in me.

2. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you.

3. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, *there* ye may be also.

4. And whither I go, ye know the way.

5. Thomas saith unto him, Lord, we know not whither thou goest; how know we the way?

6. Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me.

7. If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him.

8. Philip saith unto him, Lord, show us the Father, and it sufficeth us.

9. Jesus saith unto him, Have I been so long time with you, and does thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Show us the Father?

10. Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works.

11. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

12. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto the Father.

13. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14. If ye shall ask anything in my name, that will I do.

GOLDEN TEXT—*Let not your heart be troubled: believe in God, believe also in me.*—John 14:1.

SILENT PRAYER—*I come to the Father through every generous motive, every true thought, and every just and right act.*

Everyone who believes in Christ as the fulfillment in himself of the original spiritual I AM or Jehovah concedes that the life that is in Christ is eternal. For anyone to believe in the divine-idea man as his true self is a difficult task. When he succeeds in so doing he can believe in eternal life for himself, knowing that the life that is in Christ is in him also, and that he can develop an abiding consciousness of it. The purpose of this lesson is to aid students to establish in themselves firm faith in the indwelling Christ.

Life has long been thought of as falling into two classifications: on the one hand, human life, transitory, incomplete, unsatisfying, cut off by death; and on the other, eternal life, beginning where human life leaves off and endless from that point onward, a glorified, perfect life that will satisfy our deepest hungers. But there is only one life, and we enter into

it through the cosmic consciousness by way of the I AM.

To believe in God and recognize His activity in the universe should be easier than disbelieving, since the universe viewed as a physical, mental, or spiritual expression cannot be adequately explained without a first cause or source. To believe in God as infinite and omnipresent is to believe in Him within us, since we are included in the cosmos. However, death as an apparently inexorable event remains to be accounted for.

That Jesus took eternal life for granted, recognizing no power in death to interrupt or terminate it, is clear. Until we reach the text of today's lesson we find little record of any effort on Jesus' part to prepare His disciples to face separation from Him. In referring to the many degrees of realization of the Truth of Being (the many mansions in the Father's house) He says: "If it were not so, I would have told you . . . I go to prepare a place for you."

Conscious unity is indispensable to love. To be united with the object of his affection is the aim and purpose of the one who loves. To the natural man death is the intolerable divider. The indwelling Christ prepares in the mind a state of harmony and peace. Whoever is quickened by the Spirit enters into the peaceful, harmonious state, and there awakens to the higher consciousness of union and completeness.

By thinking of God as remote from His creation instead of dwelling in it, the sense man has formed a gulf of separation in thought between himself and his Creator. The I AM is his bridge over

this gulf. By means of it he identifies himself with the source of unfailing life.

The I AM is at once the truth of our inner self and the instrument by which we attain our higher self. It contains the principle of eternal life, and when we identify ourselves with the Truth as it concerns us, we enter into the eternal-life consciousness. This is the only way from the temporal to the eternal. No one can enter into eternal life (the Father) except by identifying himself with it as Jesus did.

The divine-idea man or Christ sees God as the overguiding will or Spirit of all power underlying and impenetrating our will and all our true thoughts and motives. Jesus so perfectly expressed the Christ and identified Himself so completely with the consciousness of things eternal that He could say, "He that hath seen me hath seen the Father."

Jesus expected His disciples to realize the power they wielded through the I AM. As a rule we use it with little understanding of its power or true function. Therefore we sometimes identify ourselves with unreality, untruth, and impermanence. Nevertheless, "the Father abiding in me [the power of the I AM] doeth his works."

QUESTIONS

1. What has faith in the indwelling Christ to do with our belief in eternal life?
2. What part does the I AM play in ushering us into the eternal life consciousness?
3. How do we come to believe in God as an indwelling Spirit?
4. Is there a consciousness of union and completeness so high that death has no power over it?

5. How could Jesus say, "He that hath seen me hath seen the Father"?

Lesson 10, December 9, 1956

UNITY SUBJECT—*The Power of the Holy Spirit.*

INTERNATIONAL SUBJECT—*More Than Conquerors.*
—Romans 8:26-28, 31-39.

26. And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for *us* with groanings which cannot be uttered;

27. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to *the will of* God.

28. And we know that to them that love God all things work together for good, *even* to them that are called according to *his* purpose.

31. What then shall we say to these things? If God *is* for us, who *is* against us?

32. He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?

33. Who shall lay anything to the charge of God's elect? It is God that justifieth;

34. Who is he that condemneth? It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us.

35. Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?

36. Even as it is written,
For thy sake we are killed all the day long;
We were accounted as sheep for the slaughter.

37. Nay, in all these things we are more than conquerors through him that loved us.

38. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,

39. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

GOLDEN TEXT—*In all these things we are more than conquerors through him that loved us.*—Rom. 8:37.

SILENT PRAYER—*By the power of the Holy Spirit now active in me I overcome error and enter into righteousness, peace, health, and eternal life.*

In the 17th chapter of The Gospel According to John we read that Jesus prayed for His apostles, expressly stating that He did not pray for the world. Now that much improved communication systems have given us realization of the oneness of the world and of our power to encircle it almost instantly with transmitted thought, it becomes our responsibility to pray for the world as a whole, regardless of race or creed.

When power and might are misused through placement in material ways of dominion rather than being used to transform the sense mind into the Mind of Christ, we must pray for restoration of the world to its spiritual senses. We must pray that power and might will be devoted once again to transforming and upbuilding the inner resources of each individual and to harmonizing the purposes and endeavors of all in the bond of peace. Thus will evolve the true brotherhood of man.

If we are to lead a tranquil and quiet life, it is essential that we develop the strength of character

and the power of united action that are the sure road to mastery of the planet and of ourselves. Hitherto, men have fought over fragments in the world. It is time we unite to bind together the whole and make of it a "saved" world, one that fittingly expresses the foundation, structure, and superstructure of divine will.

We have already seen that will is the faculty of action. As we pray that divine will may be done, we are in effect holding ourselves in readiness to do this will. At the same time we are led into a realization of our divine sonship and inheritance.

"If God *is* for us, who *is* against us?" The truth that God is the one and only power in the universe is revealed anew. The error belief held by many that there is a power in opposition to God and to the highest good of man, can be denied. All things must be working together for our good. We cannot be subject to any opposing power since God—the one power, intelligence, energy, love, substance, and truth, the all, and in all—is ever active in and through and for us. And what is true of us is true of all mankind.

He who gave His Son, the Christ, to be the true self of every individual, who sent Jesus to express and demonstrate the Christ in its fullness that we might see and understand—will He not with His greatest of all gifts freely impart to us all good? He has already given all good to us; all that the Father is and has is open to our use. To prove the truth of this statement we have but to lay hold firmly of our good by faith and by strong words of affirmation, thus conforming our lives to the divine law of right

thinking, speaking, and doing.

"Who shall lay anything to the charge of God's elect? . . . who is he that condemneth?" God is the justifier; His eyes are so pure that He cannot behold iniquity; He sees his offspring, man, only and always as spiritual and perfect. In Christ Jesus also are only uplift and salvation. There is no reality in any thought of condemnation or in any sense of depression. Jesus plainly stated that He did not come into the world to condemn it but to save it. We have His freeing, forgiving, cleansing, healing word: "Neither do I condemn thee: go thy way; from henceforth sin no more." We are safe then in saying that all condemnation is of the Adversary and that no individual has any right to condemn himself or another in thought or in word.

Eternal unity with Christ is taught in this lesson. Nothing can possibly separate us from God and His love. We daily die to the lesser self in us so that we may enter consciously and fully into the higher spiritual life, power, wholeness, and perfection that Jesus attained and proved. May we, like Jesus, surrender completely the lesser self to the divine; may we display the conquered yet jubilant spirit that will make us "more than conquerors through him that loved us."

QUESTIONS

1. How do we lay hold of our good?
2. Why should we pray for the world?
3. Why must all things be working together for our good?
4. What is the source of all condemnation?
5. Can we prove that God has already given us all good?

Lesson 11, December 16, 1956

UNITY SUBJECT—*Love Put into Practice.*

INTERNATIONAL SUBJECT—*The Way of Christian Love.*—I Cor. 13.

1. If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal.

2. And if I have *the gift of* prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing.

3. And if I bestow all my goods to feed *the poor,* and if I give my body to be burned, but have not love, it profiteth me nothing.

4. Love suffereth long, *and* is kind; love envieth not; love vaunteth not itself, is not puffed up,

5. Doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil;

6. Rejoiceth not in unrighteousness, but rejoiceth with the truth;

7. Beareth all things, believeth all things, hopeth all things, endureth all things.

8. Love never faileth: but whether *there be* prophecies, they shall be done away; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall be done away.

9. For we know in part, and we prophecy in part;

10. But when that which is perfect is come, that which is in part shall be done away.

11. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things.

12. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known.

13. But now abideth faith, hope, love, these three; and the greatest of these is love.

GOLDEN TEXT—*Now abideth faith, hope, love, these three: and the greatest of these is love.*—I Cor. 13:13.

SILENT PRAYER—*Divine love is the ideal that I study daily to realize.*

Love is a faculty of the mind, an emotion of the soul. As a faculty of mind it takes form in eager voluntary service without thought of reward. As an emotion it finds its outlet in complete devotion to its object. As both faculty and feeling, love is capable of development and expression. It is not, like the wind, something that comes and goes—beyond man's power to control.

As proof that love is within man's power to direct, we have the commandment of Jesus "that ye love one another, even as I have loved you." In divine order no one is at the mercy of his faculties and emotions. He is their master and controls them in accordance with his conception of what is right and best for him.

Love is not an elemental quality. It is compounded of many factors. Patience is the first of these. "Love suffereth long." Kindness is another: "*and is kind.*" Selflessness with consequent lack of self-consciousness is a third. "Love vaunteth not itself, is not puffed up." Generosity is an element to be reckoned with in love. "Love envieth not."

Charity is often less than love. Love is an inner radiance that suffuses the soul. Without it charity is a poor expression of goodness. Sacrifices are without avail unless they rest on love. A person might give his body to be burned, yet unless love prompted

the act no one would profit by it at all.

The love of the Christ "doth not behave itself unseemly." Only the good attracts it, and it is without consciousness of self, so that it "seeketh not its own." Whoever is watching out for number one is not touched by divine love and has no consciousness of it. Neither does he who gives way to anger or fretfulness know this divine faculty, for "love . . . is not provoked" and "taketh not account of evil." Guilelessness and sincerity are its inherent watchwords. It "rejoiceth not in unrighteousness, but rejoiceth with the truth."

He who has learned to express love is patient, unwearied, undiscouraged, kind, and gentle. Love in the heart of a man or woman makes for refinement and culture, even though both may have been without worldly advantages or social contacts. As far as we can tell from the Bible narrative, Jesus was not trained in the amenities of high society, yet He was received and entertained by those who ranked high in the world of His day.

Love is not the mere following of the easiest impulse. It requires discipline and patient practice. The blind following of one's impulses is proof of immaturity and irresponsibility. He who is full-grown puts away such childishness and devotes himself to the work of expressing "that which is perfect." Perfection cannot come while the full-grown man or woman remains a child in his or her reactions to life, exacting and demanding instead of serving and giving.

"Love . . . is the fulfillment of the law," the law that is founded on the unchangeable unity of all

things. The law of harmony, with its origin in love, is established in the heart of the individual. "I will put my law in their inward parts, and in their heart will I write it." But before this can be done man must have faith in the power of love to do all that is claimed for it.

The qualities of faith, hope and love are eternal, enduring; and of these love is the highest and most powerful. Power is best manifested through love. When it is dissociated from love it becomes ruthless oppression and the world suffers the effects of godlessness. God is love and the power of God is not exercised apart from love. The world today is devastated by power divorced from love. It will not again know true peace until love is enthroned in the hearts of men and nations and is expressed by them in universal good will and understanding.

QUESTIONS

1. Is the faculty of love under the control of the will or entirely independent of it?
2. Of what factors is love compounded?
3. Is charity without love desirable or helpful?
4. Of what good are sacrifices not prompted by love?
5. When a person is conscious of unselfish love and expresses it, what effect does his expression have on his life and character?
6. Is power unaccompanied by love safe in the hands of man? What present-day illustration can be cited in proof that it is unsafe?

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Lesson 12, December 23, 1956

UNITY *and* INTERNATIONAL SUBJECT—*The Word Became Flesh.*—John 1:1-18.

1. In the beginning was the Word, and the Word was with God, and the Word was God.

2. The same was in the beginning with God.

3. All things were made through him; and without him was not anything made that hath been made.

4. In him was life; and the life was the light of men.

5. And the light shineth in the darkness; and the darkness apprehended it not.

6. There came a man, sent from God, whose name was John.

7. The same came for witness, that he might bear witness of the light, that all might believe through him.

8. He was not the light, but *came* that he might bear witness of the light.

9. There was the true light, *even the light* which lighteth every man, coming into the world.

10. He was in the world, and the world was made through him, and the world knew him not.

11. He came unto his own, and they that were his own received him not.

12. But as many as received him, to them gave he the right to become children of God, *even* to them that believe on his name:

13. Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14. And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.

15. John beareth witness of him, and crieth, saying, This was he of whom I said, He that cometh after me is become before me: for he was before me.

16. For of his fulness we all received, and grace for grace.

17. For the law was given through Moses; grace and truth came through Jesus Christ.

18. No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared *him*.

GOLDEN TEXT—*The Word became flesh and*

dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.—John 1:14.

SILENT PRAYER—*I make my word flesh by living according to my faith.*

Spiritual life for the race began with the first man who apprehended the original "Word" or thought of Being. Prior to that time men existed in common with the rest of the animal creation, without understanding of the meaning of life or of its relation to the source of Being. But when once the thought of their relation to God, their source as that of sons of their father was grasped, the spiritual life of the race began. At first the idea was vague and undeveloped, but it gained in clarity and strength of conviction as men meditated on it and sought to realize it, until "the Word became flesh" in very truth.

Divine Mind creates under law; that is, spiritual law. Man may get a comprehension of the creative process of Being by analyzing the action of his own mind. First is mind, then the idea in mind of what the act shall be, then the act itself. In Divine Mind the idea is referred to as the "Word." Thus the Word and the divine process of creating are explained.

Apart from mind nothing can be made in an orderly fashion. In our forming and bringing anything into manifestation we use the same creative process that God used. Our work will be enduring to the degree that the qualities of the one Mind enter into our thought and are brought forth. The power

to express thought is the chief characteristic that distinguishes the human race from the lower animals. However, the latter can communicate feeling to their fellows. A flock of sheep contentedly nibbles grass in close formation, but when one animal is seized by panic the whole herd stampedes. Cows stand together in pond or shade, and horses put their heads together over a dividing fence. What has been called "togetherness" and what is in fact unity in the lower ranges is more or less common to all life.

The capacity for thought and power to choose the words that best express it is characteristic of man alone. The mind's conceiving the idea is the word or creative power of God. The idea clothed in words is the Word made flesh, a beginning that is new in the roster of life. Of all beginnings, that of the power to express conscious thought and combine intelligence with feeling is the most significant.

The divine idea—the Christ or Word of God—is always everywhere present. Those who dwell in material thought perceive nothing higher until they are ready to receive understanding of the Christ Truth, whereupon they enter into intellectual perception. This is not the true light but bears witness to the light and prepares the way for its dawning in consciousness.

The true light (the Christ or Word) which lights every man coming into the world is in us. Even the physical form came into existence through it. Up to a certain point in our unfoldment we do not recognize this truth. Now, however, this mystery, which is "Christ in you, the hope of glory," is being constantly revealed to the race with more and more

clarity and with greatly increased power.

Jesus recognized the truth that the Christ, the divine-man idea or Word of God, was His true self and that He was consequently the Son of God. Because Jesus held to this perfect image of divine man, the Christ or Word entered consciously into His entire being and transformed His body into pure, immortal, spiritual substance and life. Thus "the Word became flesh." The resurrecting of His whole being included His body. Jesus entered alive and entire into the spiritual realm. We do likewise as we believe in the resurrecting power of the Christ.

QUESTIONS

1. How did the spiritual life of the race begin?
2. How does Divine Mind create?
3. What distinguishes us as a race from the lower animals?
4. What in this lesson represents intellectual perception?
5. How may we enter alive and entire into the spiritual realm?

Lesson 13, December 30, 1956

UNITY SUBJECT—*The Blessedness of Spiritual Consciousness.*

INTERNATIONAL SUBJECT—*All Things Made New.* —Rev. 21:1-8, 22-27.

1. And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more.

2. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.

3. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, *and be* their God:

4. And he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away.

5. And he that sitteth on the throne said, Behold, I make all things new. And he saith, Write: for these words are faithful and true.

6. And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the foundation of the water of life freely.

7. He that overcometh shall inherit these things; and I will be his God, and he shall be my son.

8. But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part *shall be* in the lake that burneth with fire and brimstone; which is the second death.

22. And I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof.

23. And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof *is* the Lamb.

24. And the nations shall walk amidst the light thereof: and the kings of the earth bring their glory into it.

25. And the gates thereof shall in no wise be shut by day (for there shall be no night there):

26. And they shall bring the glory and the honor of the nations into it:

27. And there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie: but only they that are written in the Lamb's book of life.

GOLDEN TEXT—*I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall*

be his peoples, and God himself shall be with them, and be *their God: and he shall wipe away every tear from their eyes.*—Rev. 21:3, 4.

SILENT PRAYER—*I am a new creature in Christ Jesus.*

The theory that man finds his highest happiness in ceaseless effort and struggle, in a perpetual becoming rather than in the reaching of a definite goal, is not supported by the closing chapter of Revelation. The satisfactions of the goal are the subject of this chapter. The new heaven and the new earth that are foreseen by the apostle have in them nothing suggestive of struggle or failure. The old order of struggle has passed away and a new order has been ushered in.

The "new Jerusalem" represents spiritual consciousness; founded on the twelve fundamental ideas in Divine Mind. It also represents an association of all people in peace, based on spiritual understanding, purity, and a willingness to be united with Christ ("made ready as a bride adorned for her husband"). The throne or sovereign power of Divine Mind "echoes" through it as a great voice, promising that God will be present among men and dwell permanently with His children. "They shall be his peoples, and God himself shall be with them, *and be* their God." Man is to know God and his reactions are to be godlike. "The knowledge of the Holy One is understanding" and such understanding is to be his. In fact he need not await the proclaiming of the new heaven and the new earth to begin the gaining of this knowledge; he can begin now.

The law of physics that two bodies cannot occupy the same space at the same time has its counterpart in consciousness. Personal consciousness cannot exist where spiritual consciousness is already well established. Such negative things as sorrow, death, sadness, and suffering disappear. These "first things are passed away."

The remaking of all things includes man. He in turn becomes a maker in the realm of mind, quenching his thirst for Truth with the water of life that is his to partake of freely. He converts formless substance into form. Instead of waiting to have everything done for him by the Father, as a little child depends on an earthly parent, he develops into a co-worker with God, doing for others what they are as yet unable to do for themselves. "They shall be his peoples," not His "babes in Christ," in the new order.

Spiritual consciousness is an enduring state, but unless man obeys the divine law he does not remain in it permanently. "I am the Alpha and the Omega, the beginning and the end," but to stabilize the intervening period the I AM must be used to hold man true to his course. Otherwise beginning and end will be peaks of exaltation connected by a depression of futile effort. Even exaltation, except where it issues in attainment, is not permanently profitable to man. The overcomer in Christ has work to do to prove his title.

The value of exaltation is in the clear vision of the ideal that it affords man. The "holy city, new Jerusalem, coming down out of heaven from God" is visible to the inner eye only from a "mountain

reat and high" (a high plane of consciousness). To eep the thoughts on a high level is one of the over-omer's first tasks. This grows easier as he centers his hought on the Christ. The Christ is the essence of piritual consciousness.

The New Jerusalem has no temple and is not ighted by the sun or the moon. A state of mind in-tead of a material place, it is suffused with an inner adiance, and the Spirit of truth is its animating and ttracting power. This power draws to it all who see eace and divine love as the agents that release man rom the grip of evil.

The majority of the kings of the earth have lost heir glory with their kingdoms, but everyone, whether king or commoner, who successfully searches ut the laws of the kingdom of heaven and applies hem qualifies for a place in the spiritual kingdom ccording to the faithfulness of his application. "The glory of kings is to search out a matter." He who is kind to all, both man and beast, as a matter f principle has a kingdom reserved for him also, or "there is nothing so kingly as kindness." Celestial lory differs from terrestrial glory, and John well nderstood this when he wrote that Jesus Christ made us *to be* a kingdom, *to be* priests unto his God nd Father."

QUESTIONS

1. What does the "new Jerusalem" represent?
2. How is consciousness of God indicated in the text of the lesson?
3. "They shall be his peoples." What does this statement indicate in respect to man's development in spiritual consciousness?
4. Why has the New Jerusalem no temple?

Silent UNITY

The light of the reborn Christ shines in my soul, and I see my way.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, Lee's Summit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

WOULD LIKE to tell you about a wonderful thing hat happened to me. God healed me of gall bladder rouble. I was on a diet for almost three years. Now eat practically everything. It is so wonderful to be ble to eat anything and not have the fear that you re going to be sick. I had the fear when I first started ating the things I was not supposed to. But I asked od to help me to overcome that fear, and he did. I m so very grateful to our Father. I am also grateful o you for your letters, prayers, and your inspiring terature that has made this possible for me. You ave helped to make my faith in the Lord stronger; nd you also helped me to have a better understand-ng of Truth. You are doing a wonderful thing. God less all of you at Unity.—*Mrs. I.O., Louisiana.*

ONCE PNEUMONIA was developing rapidly—because I live alone I had to call you myself. The assurance ou gave me after a night of high fever and pain vere what I needed. You told me how to pray. Then ou said, "Rest quietly, and relax." I went to sleep nd slept for three hours without coughing. The

fever broke, and next day I was able to go back t work. It was truly a miracle. Thank you.—*S.M., Indiana.*

Filled with Plenty

THIS EXPERIENCE has been a blessing to me and t my parents. As we had two bedrooms vacant, I praye the following prayer taken from several Unit thoughts I had read in the past. Each day I woul take this written copy, close the door, and pray ea nestly. "Dear God, I affirm my faith in Your la of good. I pray these rooms will be a blessing t the occupants. I let go and let God prepare the righ way. Dear Father, I do feel I can care for thes rooms. Bless me so I can, as I earnestly pray tha God's bounty is appearing in me. The clear, caln trustful Spirit now accomplishes all the desires o my heart."

I began this prayer March 3d. On the 21, young man who works for the telephone compan rented one room. Three weeks later, two more youn men, working for the same company, rented the othe room. They are very nice young people, and we t to make it pleasant and comfortable for them. I co tinue to let go and let God prepare the right way f us.

I am grateful for all Unity has done for m —*L.H., Missouri.*

Unto Us a Child

AS YOU KNOW, you have been sharing with m

prayers for my niece in her confinement. I would send her the affirmations and I would keep a copy. In this way we knew we were working together every day.

Her confinement was a joy to her and a loving experience with the family. In all the nine months she was never cross, nervous, or depressed.

But the miracle was the birth! The doctor said she must have slept through any labor, for when she awakened it was too late to get to the hospital. Unaided and completely painless, she had the most beautiful baby girl!

My nephew (the father) was most calm and helpful. By the time the doctor arrived at the house, it took just fifteen minutes to consider the job completed. The doctor said in rather an awed voice, "This is what birth should be, but so seldom is."

That was at four o'clock in the morning. I called at ten o'clock that evening to see how things were going and this was the answer: "Just fine. H—— is sitting up in bed, Little Miss Muffet is sleeping, and I am catching the last few innings of the baseball game." Now isn't that a Unity baby?

The enclosed offering is sent most happily and gratefully. Please continue me on your prayer list as a grateful contributor.—*A.F.C., New York.*

Father, I Thank Thee

I WANT TO THANK you for your prayers. They have helped me more than I can possibly tell you.

About five years ago when I first joined your circle and started praying with you and reading

UNITY Magazine I was disturbed mentally, was nervous and upset, and was financially at a standstill. At times I didn't even know where my next meal was coming from.

A friend gave me a UNITY Magazine to read. Then I sent for a prosperity bank and at the same time asked for prayers from Silent Unity. Since then I have been a constant reader of the magazine and have kept a prosperity bank.

Now I would like to tell you some of the wonderful things that have come my way since then. I want to say that I am in good health. I have an understanding of God and the things that He can and will do for us if we but let Him. I have a steady job and am buying my home, and I have a bank account now. God bless the Unity people. It is a wonderful work that they do.—*A.A.G., California.*

ANOTHER YEAR with UNITY and it's wonderful work!

There are many slip backs along the way, much overcoming to be done, yet I feel that progress has been made.

Unity teachings have given me a broader, more tolerant view, a more satisfying way of life, and I know that God is ever present if we will open our hearts to Him. I have received much help through the Unity center here, and its leader has helped much in stimulating my interest and strengthening my faith.

Unity has meant much to me for a long time. God bless you all at Unity School of Christianity and your wonderful work.—*Mrs. L.C.L., Wisconsin.*

UNITY CENTERS AND CLASSES

ne following leaders are conducting a ministry in keeping with the Christ teachings as interpreted by Unity School.

ALABAMA

mingham—Katheryn Jarvis, 2803 Highand ave

ARIZONA

obe—Sarah Lightle, 117 E Oak
oenix—Harold Irving, 2238 E. McDowell rd, Lot C-9
cson—Lilian Cook, 603 N 3d

ARKANSAS

Springs—Mildred Brown, YWCA
tle Rock—Mildred Brown, 1504 Spring

CALIFORNIA

hambra—Albert Ransford, 25 N 2d
adia—Irene Malloy, 6 N 1st
burn—John Hinkle, Congregational church
erly Hills—Ruth Rae, 200 S Canon
bank—Joseph & Mildred Haggerty, 009 Cordova
nbria—A Williams, Derby & Warwick
ro Valley—Edith Gruenwald, 1025 row Canyon rd
ton—Harriet Nicholls, 1044 Mt Veron
npton—Margaret Butterworth, 115 N hester
ver City—Dollee Phillips, 3979 Tilden
ondido—Lola Mays, 143 W Grand
sno—Edward Jennens, 985 Palm
ndale—Clifford Carpenter, 119 S Kenwood
nhattan Beach—Winifred Dietz, 32d & Highland
lewood—Maude Galpin, 226 E Spruce
Crescenta—Mary Adams, 2819 Montose
Jolla—Lola Mays, 7522 La Jolla
g Beach—Sarah Switzer, 935 E Broadway
Angeles—Ernest C Wilson, Norma Knight Jones, C Franklyn Kelly, 635 Manhattan Pl; Helen Mouton, 4419 Dettler; Carrie Love, 1540 W Jefferson
desto—Russell Kemp, 201 Eye
ntebello Park—Gertrude Hall, 6169 Southside
ya—Helen Wade, Churchill manor, Brown & Oak
th Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
gland—Alma Morse, 144 Athol
ranside—Sonja Samiran, 1st & Ditmar
adena—Max & Frances Flickinger, 293 Euclid
mona—C L & Gertrude Tuntland, 524 Pasadena
hmond—Winifred Deming, 1125 Nevin
erside—Loren Flickinger, 3843 7th
ramento—John Hinkle, 1025 9th; Blanche Evans, 3728 Marconi
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San Diego—Marie Fleming, Robinson bldg, 520 E st
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San Gabriel—Ethel Turner, 325 S Pine
San Jose—Rose Emery, 40 B S 1st
San Leandro—Barbara Lyon, Masonic temple
San Rafael—Helen Wade, 701 Mission
Santa Ana—Myron & Estelle Key, 2015 N Broadway
Santa Barbara—Wm Helmbold, 227 E Arrellaga
Santa Cruz—Pauline Powell, 407 Broadway
Santa Monica—Sue Sikking, 1245 4th
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Tweedy
Stockton—Grace & Laurance Swannell, 48 W Poplar
Temple City—Glenna Arrowsmith, 9608 Workman
Van Nuys—Rose Schneider, 14440 Hamlin; Vera Stenen, 5745 Woodman
Ventura—Wm Noonan, 2095 Poli
Vista—Sonja Samiran, 352 Lado de Loma
Walnut Creek—Marie Giles, 1360 Locust
Whittier—Robert Burke, College at Bright
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Denver—Alice Benson, 1441 Welton
Grand Junction—Mabel Donaldson, 3200 N 12

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West Hartford—Faith Cornwall, 1 Walbridge rd
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Ft Myers—Ann Werner, 1200 Lafayette
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Jacksonville—Wm & Bonnie Grenson, 634 Lomax; Sallye Wannamaker, YWCA, 1215 Lee
Lakeland—Lucile Miller, 127 S Massachusetts
Lake Worth—Fermor Manley, 628 No H
Miami—John Baughman, 412 NE 22 st
Miami Beach—May Stoiber, 5501 Pinetree
Orlando—Carolyn Parsons, 503 S Orange
Pensacola—Dorothy Thomas, 114 W Garden
Sanford—Carolyn Parsons, Valdez hotel
Sarasota—Dorothy Roy, 1237 Palm No
St Petersburg—Louise Beaty, 801 6 ave S
Tampa—Ruby Wagner, 626 No B
West Palm Beach—Hal & Lassie Rosencrans, 707 Florida ave

GEORGIA

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Macon—Wendell Mixson, Hotel Lanier

HAWAII

Honolulu—Marie Handley, 240 Lewers rd

IDAHO

Moscow—Phil Stovin, 309 E 2

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Bloomington—Unity, 108 E Mulberry
Champaign—Viretta Sutherland, 528 E Green
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Jacksonville—Viretta Sutherland, Dunlap hotel
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Springfield—Margaret Cain, 709 S 7th

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Gary—Grace Free, YMCA, 225 W 5th
Hammond—Grace Free, K of P hall
Huntington—Eleonore Krafft, Court house
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Sioux City—Grace Dickhaut, Commerce bldg, 6 & Nebraska

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Wichita—Carl & Lois Moran, 2160 N Oliver

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Shreveport—Unity, Ward bldg

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Portland—Unity, 93 High

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MASSACHUSETTS

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Cambridge—Edna Titus, 881 Massa setts
Worcester—Elinor MacDonald, Acad bldg

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Battle Creek—Ferne Mack, Wom League bldg
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Birmingham—Frank Glabach, 203 The bldg
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Flint—Michael Giannuzzi, 1201 Mo politan bldg
Grand Rapids—Leon Miller, 530 Scrib ave NW
Grosse Pte Woods—Eve Edeen, 2 Mack
Jackson—Ferne Mack, 400 S Jackso
Kalamazoo—Amy Moffett, 209 W Du
Lansing—Nora Hines, 217 Townsend
Midland—Aelola James, Community ter bldg
Muskegon—Leon Miller, YWCA
Pontiac—Blanche Joki, 71½ N Sag
Royal Oak—Walfred Taurainen, 10 Troy
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Overland—Kate Evans, 2422 Goodale
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Bozeman—Mary Wessel, 103½ Bri Arms
Butte—Mary Wessel, YMCA

at Falls—Esther Lewis, 1023 2 ave S
ngston—Mary Wessel, 322½ W Calnder

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kensack—Eleanor Drew, Woman's ub
tclair—Gladys Stevenson, 6 S Fulrton
ark—Edith Berry, Benzell hotel, 456 road
rson—Gladys Stevenson, YMCA 128 ard
gewood—Louise Gerhold, 365 S Maple
ton—Edith Berry, 489 W State

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alo—Lillian Matthews, Statler Hotel
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est Hills—Adele Woodruff, Tennis ill, 6 Burns
st Neck—Emma Jean Sartori, Comunity church
ca—Howard Bradford, 436 N Geneva
brook—Stella Wrenn, 451 Sunrise
Rochelle—Ethel Nickelsen, YMCA 5 Division
York—Georgiana West, 1 W 47; ichton Boatwright, 57 Park ave; osephine Siemon, 400 E 59; Stella renn, 15 E 11 st; Nanna Sutton, 0 W 125, Rooms 2 & 3; Janet Holnd, 2523 7th ave
hester—Elise Rosenburg, 55 Prince
enectady—Marian Hoagland, 32 Washgton
Cliff—Adele Woodruff, 112 Downing
acuse—Howard Bradford, 110 Onondaga A
y—Marian Hoagland, 1913 5th ave
ite Plains—Eleanor Drew, 254 Martine

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ville—Velma Hoffman, 480 McDowell

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ton—Fred Beale, 2508 Market N
winnati—Erna E Wissmann, 2853 adison rd; Millie Leslie, 18 W 9
eland—Earl & Martha Anthony, Hol Cleveland; Cleo Lee, Masonic temple, 3615 Euclid
umbus—Joe Jones, 50 West 5th ave
ton—Ethel Crouch, 1008 Grand ave
ilton—Mary Harding, 117 Ross
nsfield—Charlotte Dunn, 29½ N Walut
Marion—Ethel Wallace, YMCA
Springfield—Gordon Taylor, 2215 E High
Toledo—Wallace Tooke, 2740 Upton
Warren—Gladys Clarke, 152 High NE
Youngstown—Unity, Home Sav & Loan bldg

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Bartlesville—Ruth Jacques, 825 Cherokee
Muskogee—Ruth Jacques, 921 W Broadway
Oklahoma City—Alice & Schuyler Cronley, 318 Midwest bldg
Okmulgee—Ruth Jacques, 806 N Grand c/o R W Viersen
Ponca City—Ruth Jacques, 104 W Grand
Tulsa—Grace Kehrer, 25 E 19; Dan Saunders, Alvin hotel

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Eugene—Hugh White, 1215 Oak
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Philadelphia—Adelaide Cotter, 245 S 16
Pittsburgh—Andrew Carlson, 809 Arch

PUERTO RICO

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Richland—Beulah Scott, Dessert Inn
Seattle—Rose Breakwell, 4030 Arcade bldg; Ella Peterson, 12746 33d NE
Spokane—Phil Stovin, 1124 W 6 ave
Tacoma—Warren Meyer, 2102 S 23
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Clarion Lindas, Lewis Arcade

WISCONSIN

Betoit—Bernice Biggers, YWCA bldg
Madison—Marguerite McAdams, 208 W Gorham

Mercer—Ella Beierle, Rice lake
Milwaukee—Mae Lundahl, 1820 E North; Emma Terrien, 634 W Wisconsin
Sheboygan—LuVerna Bauer, 1603 S 9

CANADA

Hamilton—Unity, 623 Main E
Montreal—May Duncan, 1501 Chomedy
Ottawa—May Duncan, Kings Daughters bldg, Laurier ave
Toronto—Mary & George Dunning, 173 Eglinton ave W
Windsor—Louise Thies, 595 Victoria

Vancouver—Herbert Hunt, 1557 W Broadway
Winnipeg—Dorothy Lundgren, 360 Yo

ENGLAND

Easington Village—Thomas Merring 11 Sea View, Co Durham
London—Ruth Hacking, 6 Stanhope T race, W 2
Nr Whitstable—Olive Hacking, 14 R sel dr, Swalecliffe, Kent
Sunderland—T Merrington, Co Durh

Unity literature in French: ASTRA, 10 rue Rochambeau, Paris 9e, France—Uni 13 rue de Douai, Paris, France; in Italian: Eva Pasini, 5 Corso Genova, Mil (328), Italy; in German: Kathe Blenkner, Deutschherrenstr 190, Bad Godesbe Lannerdorf, British Zone; in Swedish & Finnish: Maija Blomberg, Tervakoski, Finla Shigeharu Uchida, 2997, 2 chome, Kasuga-cho, Nerima Ku, Tokyo, Japan; W DaSilva, Caixa 1340, Sao Paulo, Brazil *(Daily Word* in Portuguese)

The Purpose of Unity

Unity School of Christianity is a religious educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teaching of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire. Unity teachings explain the action of mind, the link between God and man. They explain how mind affects the body, how it brings man into an understanding of God. Accept what, in Unity, appears to you to be Truth, and withhold judgment on the remainder until you understand it.

Favorite Unity Radio Talks

A Collection

This book is a collection of twenty-seven favorite lio scripts that have been broadcasted over Unity's gular radio program "Unity Viewpoint." They cover vide variety of subjects and have been proven helpful the lives of radio listeners. They have been pub-hed in book form so that they can reach and help ny other audiences.

In the chapter "Happiness for You," seven rules e given to help one see more of the good that is his d discover greater joy in his life. In "A Beauty Treat-ent," a formula designed to improve one's entire ap-arance is given. There is a chapter which tells how e can have anything he wants; another explains how truly relax; one tells how one can change his world rough the power of the spoken word; a chapter which vises how to keep from getting old is included; and ny other subjects of a stimulating and helpful nature e covered in these Truth talks. They have a refreshing nplicity that renews faith and strengthens under-nding.

(*Favorite Unity Radio Talks* is $1 a copy.)

Unity Books

For Beginners in Truth	Beginning Again	
	Be!	
	Doctor Houston Speaking	
	Favorite Unity Radio Talks	
	God a Present Help	
	God Is the Answer	*Dutch, English*
	Great Physician, The	
	How I Used Truth	*German, English*
	How to Let God Help You	
	Lessons in Truth	*English, Japanese, Italian, Swedish, German, Portuguese, Spanish, Russian, French, Dutch*
	More Wonderful You, A	
	Myrtle Fillmore's Healing Letters	
	New Ways to Solve Old Problems	
	Peace Begins at Home	
	Practical Christianity for You	
	Prove Me Now	
	Special Methods for Attaining Spiritual Mastery	
	Story of Unity, The	
	Things to Be Remembered	
	Whatsoever Ye Shall Ask	
For Healing	Christian Healing	*German, English*
	Divine Remedies	
	Jesus Christ Heals	
	Truth Ideas of an M.D.	
	You Can Be Healed	*Swedish, English*
For the Home	Unity Vegetarian Cookbook	
	You and Your Child	*French, English*
For Prosperity	Both Riches and Honor	*French, English*
	Prayer in the Market Place	
	Prosperity	
	Prosperity's Ten Commandments	
	Working with God	
For Inspiration	Best-Loved Unity Poems	
	Be of Good Courage	
	Household of Faith, The	
	Lovingly in the Hands of the Father	
	Mightier than Circumstance	
	Prayer Changes Things	
	Sunlit Way, The	
For Devotion	Effectual Prayer	
	Holy Bible, American Standard Version	
	Keep a True Lent	
For Advanced Study	Atom-Smashing Power of Mind	
	Christ Enthroned in Man	
	Have We Lived Before?	
	Know Thyself	
	Let There Be Light	
	Metaphysical Bible Dictionary	
	Mysteries of Genesis	
	Mysteries of John	
	Selected Studies	
	Talks on Truth	
	Teach Us to Pray	*French, English*
	Twelve Powers of Man, The	
	What Are You?	
For Children	Adventures of the Seven Spartans	
	Barky's New Home	
	Barky and His Friends	
	Crybaby Kangaroo	
	Jet's Adventures	
	Jet and the New Country	
	Jet's Choice	

NEWS *from* UNITY

ming Next Month
Unity

UNITY is starting the new r right by presenting a nulating article entitled iracles Can Happen to u!" in its January issue. e author, Catherine rower, tells us that the as presented in this article re set in motion when she ited Unity School of Chris- nity and heard Unity's mir- e song for the first time.

"The word *miracle* thrills d fascinates most of us, esn't it?" she writes. Vhen we hear this word we mediately visualize great od bursting forth in some m. Such an image stirs nething within us that is ine. It is therefore good us to think about this rd, to dwell on it, and to ect its power to work in and for us. A miracle is power of God in action, d God always yearns to express through us for the good of all mankind."

Sounds interesting, doesn't it? Be sure to read it next month.

A Christmas Invitation

We are looking forward eagerly to having many members of our Unity family with us at Unity Village for the Christmas Retreat. We hope that you will be among these welcome guests when the retreat opens at 1 p.m. on Friday, December 21.

Faith, love, and joy will be the keynotes of Christmas at Unity Village. The beauty of holiness and spiritual rebirth will fill your mind, heart, and soul to overflowing during this five-day Christmas observance. Morning, afternoon, and evening meetings of prayer, song, and inspiration are planned for each day. The retreat will end Wednesday, December 26.

Send in your reservation soon, if you have not already done so. Letters and reservations should be addressed to the Director, Unity Retreat, Lee's Summit, Missouri.

Give Unity Records for Christmas Inspiration

In selecting Christmas gifts for your friends, keep these two Unity records in mind. They will enjoy having them to use in their own homes for devotional purposes.

CONSECRATION OF THE ROOM RECORD—This record is a real collector's item. The voices of both of Unity's beloved founders live on through recordings made almost twenty years ago. This record has recently been recorded with special equipment to make it suitable for use on standard record players. On one side "The Prayer of Faith" is repeated and commented on by Myrtle Fillmore; and on the reverse side Charles Fillmore leads a blessing, including "The Consecration of the Room."

LORD'S PRAYER RECORD—"The Lord's Prayer," given by Charles Fillmore. This same record is used at eleven o'clock each morning for devotions at Unity headquarters because of the special inspiration Mr. Fillmore's devout voice imparts. The reverse side features an organ solo of the song "God Bless You Everyone," by Carl Franz kiser, which is used as them music on the "Unity Viewpoint" radio program.

Both of these records are made of unbreakable Vinylite in the ten-inch size and play at 78 rpm. They are priced at $1.50 each.

A Faith-Building Gift

The Household of Faith is the perfect gift for special friends and members of your family. It offers the most complete picture of the Unity movement that has ever been presented. It is also a biography of Charles and Myrtle Fillmore, who founded Unity, told by James Dillet Freeman,, a co-worker who knew them well.

Inspiring faith and courage, this de luxe book contains the basic ideas, the very heart of the Unity teachings. It is a warm and fascinating story of how a man and woman met many trials; but it is also a spiritual story, for it tells how these two extraordinary people conquered physical difficulties and other human problems through prayer and came to found the Unity School of Christianity.

The Household of Faith

includes a number of
th articles by Charles
more, a section of color
ures of Unity Village,
ures of Charles and
rtle Fillmore, and a com-
e reference index. The
k contains over 300 pages
is bound in brown Ker-
. It is priced at $5 a copy.

Family Fun

hristmas comes but once
ar, but the entire family
enjoy these books all
long, for they bring re-
ed pleasure each time
are opened:
NITY VEGETARIAN
OKBOOK—the lucky
ly who receives this book
appreciate not only the
meatless dishes, but also
washable blue-and-silver
r that lies flat or stands
when in use. It in-
es more than 300 recipes
ted from the many de-
us and unusual dishes
d in Unity Inn, one of
largest vegetarian cafe-
s in the world. Besides
ecipes, the *Unity Vege-
n Cookbook* contains an
e on vegetarianism, ad-
on menu planning and
ested menus, an interest-
catalogue of herbs and
varied uses, table bless-
for both adults and chil-
and each section of the
cookbook is preceded by a lovely photograph of a Unity Village scene. Price, $1.

UNITY SONG SELECTIONS—the whole family will enjoy the fellowship of gathering around the piano and singing their favorite Christmas carols and hymns from this book. It contains the music and lyrics for these familiar carols: "Silent Night! Holiest Night!" "O Little Town of Bethlehem," "Joy to the World," "It Came upon the Midnight Clear," "Hark! the Herald Angels Sing," and many others. *Unity Song Selections* also contains music for Thanksgiving, Easter, patriotic holidays, and other occasions. There are 309 songs in all, and the book is bound in long-wearing dark green Keratol. Price, $1.

New Myrtle Fillmore Book Has Been Indexed

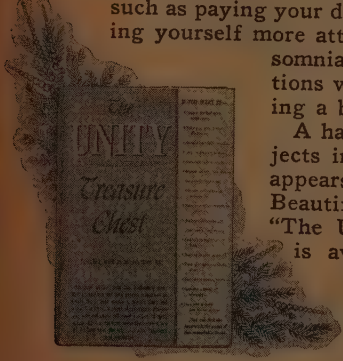
Since *How to Let God Help You* was not indexed when it was published, a separate index has been prepared for it. Copies of this four-page index are available without charge to all who request them. If you would like one to use with your book, just write to Unity, Lee's Summit, Missouri, and we will gladly send you a copy.

MAKE YOUR GIFT IMPORTANT

This Christmas Unity suggests that you express your friendship by giving your friends a gift that will bring them a new outlook on life. We recommend "The Unity Treasure Chest" as being one of the finest ways of introducing Truth that you can use. In its introduction Lowell Fillmore, President of the Unity School of Christianity, tells us:

"*The publishers* of this book have asked me to select for it some of the best and most helpful articles that have appeared in the Unity periodicals and other Unity literature, so that it will provide for its readers a cross section of the teachings of Unity School of Christianity."

This de luxe edition has received an enthusiastic response. Sales are soaring on it, and letters are pouring in praising it. It owes its popularity to the many well-known Unity authors who show in it the Truth way of handling important questions such as paying your debts, finding a job, making yourself more attractive, overcoming insomnia, improving your relations with others, and becoming a better parent.



A handy list of special subjects in this 363-page volume appears on the inside covers. Beautifully bound in blue, "The Unity Treasure Chest" is available at your local bookstore, your Unity center, or from Unity headquarters. It is priced at $4.95 a copy.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

JNITY GIFT BOOKS HAVE LASTING VALUE

These books not only express your best wishes, hey help your friends bring these wishes into ealization:

Special Methods for Attaining Spiritual Mastery—New—by G. LeRoy Dale. In clear, practical steps his book shows how one can attain complete mas-ery of the circumstances in his life. $1 a copy.

How to Let God Help You—New—by Myrtle Fillmore. Inspired thoughts of "the mother of Jnity." The enlightened understanding revealed ere gives the reader a deeper insight into the Truth principles taught by Jesus Christ. $1 a copy.

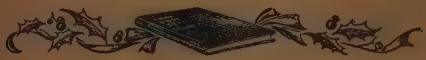
Practical Christianity for You—New—by James E. Sweaney. Offers easy-to-use ideas to help teen-gers solve their daily problems. Also gives sug-estions for self-improvement. $1 a copy.

Best-Loved Unity Poems—an anthology of 181 avorite poems by such beloved Unity authors as Frank B. Whitney, Ernest C. Wilson, James Dillet Freeman, and others. $1 a copy.

Favorite Unity Radio Talks—27 favorite "Unity Viewpoint" messages taken from Unity's radio rogram. They cover a variety of subjects helpful n daily living. $1 a copy.

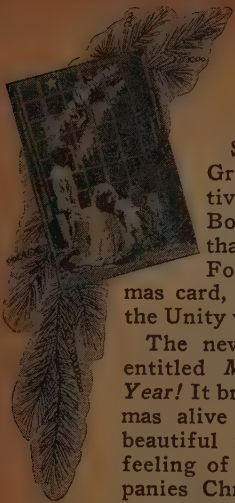
Peace Begins at Home—by Clara Beranger. A ook full of rich ideas to help the reader establish ew peace and harmony in his life. $1 a copy.

Working with God—by Gardner Hunting. Has a pecial appeal for men. Teaches that Truth is the nost workable and common-sense way of life nown. $1 a copy.



NITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI



GREET YOUR FRIEND THE UNITY WAY . . .

Send Christmas wishes via Uni Greeting Booklets. Colorful, attra tive Unity Christmas Greetir Booklets carry inspiring messag that make them cherished gift For the price of an ordinary Chris mas card, you can remember your frienc the Unity way this season.

The new greeting booklet for 1956 entitled *Merry Christmas! Happy Ne Year!* It brings the old, old story of Chris mas alive in a refreshing new way. I beautiful full-color cover represents th feeling of excited expectancy that accon panies Christmas, for this cover consis of a picture of three small children stanc ing entranced in front of a window.

This new booklet and the other Unity Christma Greeting Booklets listed below can be used a gifts or cards, or they can be slipped under th ribbon on a gift. They come with special Chris mas mailing envelopes and cost 10 cents each, c you may order the following assortment of 12 fc $1:

Merry Christmas!
Happy New Year!
Christmas Blessing
The Christmas Spirit
The Gift Imperishable
God Bless Your Christmas
The Great Helper
Greetings, Friend
I Wish You Merry Christmas
Merry Christmas to Yo
Recipes for Living
The Week Before Christmas
Where I Am King

UNITY SCHOOL OF CHRISTIANIT

LEE'S SUMMIT, MISSOURI

GIFT BOOKS FOR CHILDREN

Children love to find these bright, colorful books under the Christmas tree:

FOR YOUNGER CHILDREN:

The Read-Aloud Books

Crybaby Kangaroo

Barky and His Friends *Barky's New Home*

These lovable animal stories in rhymed prose are large size and have many charming illustrations. Written by Georgia Tucker Smith. $1 each.

Books About Prayer

Teach Me to Pray *Thank You, God*

In these two books Bill and Bernard Martin make prayer an interesting and understandable subject. They have many full-color illustrations. $1 each.

FOR OLDER CHILDREN:

Books of Pioneer Stories

Jet and the New Country

Jet's Adventures *Jet's Choice*

These are exciting stories of the early West, written by Bula Hahn. They are illustrated with pen-and-ink drawings. $1 each.

A Book About the Spartan Club

Adventures of the Seven Spartans

These fourteen fascinating stories are written by Lawrent Lee and illustrated with silhouette drawings. $1.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

CHRISTMAS ORDER FORM

Keep the Christmas spirit with you all year b using the Prosperity Bank plan to introduc UNITY to your friends. This plan reminds yo daily of the importance of having an attitude c joyous expectancy and thankfulness that puts yo in harmony with prosperity. The Bank plan help you attain this attitude, which will be rewarde with blessings, and it will be Christmas all yea for you.

Your friends will begin receiving UNITY jus before Christmas, but you will have seven week in which to save the money to pay for these gif subscriptions in your bank. The December issu of UNITY will be sent with a colorful, attractiv gift announcement containing a card stating tha it is a gift from you. Fill out and mail the coupo below today.

Unity School of Christianity, Lee's Summit, Mo

Here is my order for three UNITY Christmas gift subscriptions an a Bank in which to save the $3 cost of these subscriptions.

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

NAME .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. U-12-

UNITY MAGAZINES KEEP CHRISTMAS ALIVE

Unity magazine gift subscriptions say, "Merry hristmas, friend," twelve times a year. Select ifts from this list:

Veekly Unity. Eight inspiring pages including rticles, poems, testimonials, a column by Lowell illmore, and other helpful features. Published eekly, $1 a year.

ood Business. Articles for and about those who ucceed in the business world by using Chris- an principles, and many other valuable features. ublished monthly, $1 a year.

ou. Answers the quest of teen-agers for really elpful inspirational reading with up-to-date and nteresting articles, stories, and poems. Published nonthly, $1 a year.

Vee Wisdom. A fascinating, fully illustrated nagazine for children that is both entertaining nd character-building. Published monthly, $2 a ear.

Daily Word. Pocket-sized devotional magazine hat contains a page-length lesson, an affirmative rayer, and a Bible verse for each day of the nonth. Also includes inspiring poems and short rticles. Published monthly, $1 a year.

Unity. The magazine you are now enjoying. Your riends will like it, too. Published monthly, $1 a ear.

NITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

Cry It Aloud

Grace Noll Crowell

Men of the fields and the starry spaces,
Simple men of the long ago,
Found the Christ in a lowly manger,
And willed that the whole wide world shoul
know
That here at last was the great Messiah
Come to earth on a wintery night—
His only cradle, a straw-filled manger,
His only candle, a star's clear light.

"They made it known abroad"; they cried
Aloud as they went on their midnight wa
And all who heard it wondered and marvele
And sought for the Christ. O men, today
Tell it abroad as the shepherds told it,
Give voice to the news on this troubled eart
Bear to the ones who have never heard
The glorious fact of the Christ child's birt

UNITY